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CHRONICLE

The Tariff.—The tariff problem continues to be of all-absorbing interest. The people, apparently thoroughly aroused to the situation, are asking, "unless there be an honest, downward revision which will decrease the cost of living, why any revision at all?" And the members of Congress, Republicans and Democrats alike, are daily growing worried over the situation. The anticipated harmony of action on the part of Republican Senators seems not to be realized, the western "progressive" members of that body showing an inclination to plan another solution to the problem than that advocated by the old-line protectionists. Mr. Bailey, of Texas, the eloquent exponent of Democratic principles, took up his fight for an income tax early in the week and his opening speech was listened to by a large and brilliant audience. He began his speech by a declaration of his motive for favoring an income tax as a source of needed revenue rather than a protection tax: "If your law ended when it gave your fellow-citizens an advantage over the citizens of another country, I would be one of its most ardent supporters. But it does not end there, because its inevitable effect is to give a few of our fellow-citizens an advantage over the others of our countrymen."

The Maximum and Minimum Rate.—Chairman Aldrich of the Senate Finance Committee, has perfected a substitute for the maximum and minimum clause of the House Bill, which he is ready to submit to the full Senate and which he claims does away with certain objectionable

features of the clause accepted by the House. Briefly described it provides as follows: Duties will be collected at the rates named in the Senate bill and 25 per cent. additional from countries which assess against goods from this country by rates which are unequal and unreciprocal. The established rates will continue until March 31, 1910, and thereafter unless the President by proclamation puts into effect the additional rate of 25 per cent. increase. This will be done only upon the President's receiving satisfactory evidence that a foreign country is discriminating against the United States.

The Situation in Egypt.—Wilfrid Scawen Blunt, traveler, politician and poet, throws a side light on the Egyptian situation in *The Manchester Guardian*, April 16. He explains that Lord Cromer's retirement from Egypt in 1907 was by no means for reasons of health; the fact being that short of the deposition of the Khedive he could not carry on his rule in Egypt. The Khedive had united with the Nationalists, and the continuance of British rule was endangered. So Lord Cromer threw up the sponge. Sir Eldon Gorst, who succeeded him, was chosen for his friendship with the Khedive, and the revolution at Constantinople in which England posed as the friend and protector of Islam, helped to diminish religious antagonism to British rule in Egypt. The Khedive, whose quarrel with Lord Cromer was a personal one, is once more reconciled to his rôle. The National party has become more purely political where before it was Pan-Islamic. By so much it has lost strength, though in the end it will profit. In the long run events in Turkey will prove unfavorable to foreign rule in Egypt.

Woman Suffrage.—The *New York Sun* recently instructed its correspondents in various states in which woman suffrage is exercised completely or in part to gather information regarding its actual exercise. Briefly the information sent in may be thus summarized: Full franchise rights are conceded to women in four states, Idaho, Colorado, Utah and Wyoming; partial voting privilege belongs to them in twenty-eight other states; the general testimony declares that women suffrage where conceded is helpful in conserving and promoting the best interests of the public schools; the system is pronounced a failure in Colorado; and in other states granting full suffrage opinions differ regarding its success; a moderate degree of independence appears to be exercised by women who use the privilege; Louisiana's tax-paying women have done excellent work in promoting legislation looking to the general health of the community. The investigation made by the *Sun's* correspondents appears to have been fair and impartial; the questions suggested in the outline of their instructions were certainly broad enough to cover the ground of thorough inquiry, and the results of their inquisition vouch for the fairly generous attention given by the correspondents to the task imposed. It appears that in Denver, and in Colorado generally, women are rather a help than a hindrance to the reign of unclean politics; it is rare indeed that woman suffrage has made the political atmosphere cleaner or purer. Rare, too, are the instances showing that better men have been nominated for office as the result of woman voting. The general opinion seems to be that women speedily tire of voting, and rich women and club-women are chiefly those who use the opportunity.

Pius X and Historical Research.—Few governments allow such an unlimited use of their archives as Leo XIII did of the treasures of the Vatican. When he died there was some apprehension lest these great privileges granted to scholars of all branches of science might be restricted by his successor. Nothing of the kind was done. Pius X even transferred a collection of important documents which were kept in the Lateran Palace to the Vatican archives last year and added to the latter also the acts of the Consistorial archives. On March 27, Ludwig von Pastor, the author of the famous "History of the Popes After the Close of the Middle Ages," had an audience with the Pope, who showed the greatest interest in the progress of the work. The Holy Father expressed his satisfaction at hearing that the fifth volume was already in print. This volume completes the first half of the entire publication. "You are still hale and hearty," said the Pope, "and there is no doubt that you will be able to finish your great task, though even this first half is monumental. By your History of the Popes you are doing an inestimable service to the Church, which can only be benefited by the fearless setting forth of the full truth. Every priest ought to

have and read your work. I hope the Italian translation of the new volume will soon be ready."

The Old Catholics.—The "Old Catholics" came into existence on their refusal to accept papal infallibility as defined by the Vatican Council in 1870. They chose this name because they maintained that by this dogma the character of the whole Church had been changed, and that they were the only Catholics left who still clung to the old Faith. The soul of the opposition was Professor Döllinger of Munich, though he did not favor the establishment of a separate hierarchy. With the hearty encouragement and material support of the civil power in some states, especially Prussia, Joseph Hubert Reinkens was made their bishop for Germany. Several more bishops were appointed. But outside of Germany the Old Catholics in Switzerland, France and America are known by various titles, as will appear from the following tables. They soon dispensed with such dogmas as the Immaculate Conception, indulgences, confession, as well as infallibility.

During the first decade of their existence one might with propriety speak of the progress and increase of the Old Catholics; one can no longer do so to-day. The "Los-von-Rom" movement in Austria imparted to it an increase of vigor which was only temporary. In the year 1907 Old Catholicism embraced the following "Churches": (1) The Catholic Episcopate of the Old Catholics of Germany; (2) The Christian Catholic National Episcopate of Switzerland; (3) The Old Catholics of Austria; (4) The Church of the Old-Episcopal Clergy (in Holland); (5) The Gallic Catholic Church (in France); (6) The National Catholic Church of America. Although the conference held in Utrecht, 24 Sept., 1889, succeeded in uniting these various groups, they preserved severally their own peculiar characteristics. The Austrians are the most radical, and next to them the Swiss, who were named "the stokers" at the first Congress of Old Catholics held in Cologne in 1870. At the same Congress, the Germans were dubbed the "guards," and the Dutch "the brakesmen." The Dutch, however, were little inclined to remain "brakesmen," as in 1890 the Bishop of Deventer, in Rotterdam, allowed on the occasion of confirmation the celebration of Mass in the vernacular, and in 1903 the parish priest of Haag solemnized the marriage of his colleague of Keulenbourg.

The following figures fairly represent the number of Old Catholics to-day. Germany: clergy, including bishops, 64, adherents, about 30,000; Switzerland: 55, and 35,000; Austria: 21, and 22,505; Holland: 31, and 8,573; France: 1, and 291; North America: 21, and 40,000; total, 193, and about 136,000. The great falling off in numbers may be seen by comparing these figures with those of twenty-five years ago, when Germany and Switzerland alone could boast of 130,000 adherents. The Old Catholics, in spite of their name, cut themselves off from the old

tree of the Church. State protection, pride and self-will have kept some semblance of life in the branch, but it can hardly be the Church which Christ appointed to "teach all nations."

Catholic Press in Hungary.—Notwithstanding the fact that some 60 per cent. of the population of Hungary is Catholic, Catholics have, until recent years, evinced a perfectly inconceivable apathy, and Jewish organs could attack Christianity with impunity. However, the Catholic Press Association is now beginning to make its influence felt, and the daily organ of the Catholic Democratic Party, "Alkotmány," is gradually establishing itself on a firmer and broader basis. Thanks to the efforts of the Press Association, the progress made by the Catholic political paper, the "Uj Lap," has been unusually rapid; the circulation of this paper, which costs 2 heller (half a cent), was 19,000 at the end of December, 1908; in two months it had risen to 60,000 and is likely to reach 100,000 in the near future. The Hungarian newspapers, exclusive of magazines, etc., have a yearly circulation of 152,000,000, and of this huge total but 2,000,000 copies are issued from the Catholic press. The greatest obstacle to success is the indifference of so many Catholics, who have not yet realized with sufficient clearness the increasing danger arising from the muzzling of Catholicism in the press. Every year they contribute thousands of crowns for every imaginable good object, but in a matter which affects their religion more vitally than any other, they refrain from taking the necessary action.

M. Briand Shows his Hand.—When M. Briand wished Catholics to accept the Separation Law, he presented it to them as a liberal and straightforward law that guaranteed to Catholics all the funds of the Church. Many Catholics believed him, although he was an enemy. In his new book he tells his secret motive and confesses his trickery. He had secret designs which he could not reveal and hoped to bring about the spoliation of the Church with the assistance of the Catholics themselves. He is proud of his trick, and calls it strategy. His confession is a singular homage to the foresight of those who detected the snare and were not caught. The foresight and firmness of Pius X frustrated the infamous scheme of Briand and his Bloc. The law was condemned, and the odium of persecution with all its brutality has fallen upon the lawmaker.

Tenure of French Church Property.—A question entirely overlooked in the Church Separation legislation in France has of late come into a prominence quite out of proportion with its importance. Should the curés or pastors of the churches insure against loss by fire the edifices which they hold merely as "occupants?" One sees how a seemingly innocent question of detail reopens the whole difficulty of the position of the French clergy in reference to the property taken over by the State.

The curé, say many, has no property right whatever in the Church fabric, and an insurance policy, therefore, will be of advantage neither to him nor to his people. In case of loss by fire the damages paid according to policy would revert to the owner, the State or the civil community, and there would exist no obligation binding the owner to use the sum recovered in the rebuilding or restoring of the church edifice. *De jure* the sum may be put into the owner's coffers to be later turned to any use whatever, and *de facto*, in the present condition of antagonism on the part of the authorities no one will deem it likely that much thought will be given to the Church's needs. No binding contract making certain the turning over of the monies to the Church authorities can be made, since the curé's rights in the property are nil and the powers that be will surely not make legal the writing into the policy by the insurance company of conditions making specifically favorable arrangements for church or clergy.

Archbishop Amette is not thus pessimistic in judgment. Nay, his stand in favor of the opposite view led many to suspect that the Paris Archbishop was not in full accord with the Holy See in this and other points of view pertaining to the Separation laws. However, so many forceful reasons were urged in favor of the "insurance" that Rome after long consideration of the question has definitely put itself on record as agreeing with the Archbishop.

The Roman authorities say among other things that insurance in the name of the priest "occupant" appears to be required as a measure of self-protection. Precisely because of the difficulties of the French priests' tenure of Church property as "occupants" it might occur to the enemy to hold them personally responsible for all losses by fire occurring through their occupancy. And in order that the benefit accruing from the policy may certainly fall to the Church there is suggested that the curé in in each case have introduced into his policy a condition nullifying the same unless the damages paid in case of loss through fire be utilized for the specific purpose of church rebuilding or restoration. By virtue of this provision, these latter argue, the civil authorities will be obliged either to carry out the terms of the contract and to rebuild the church or to relinquish all claims to the insurance.

Evidently Archbishop Amette considers his view the legally tenable one and he has consequently issued instructions to the pastors within his jurisdiction to insure in their own names the churches of which they are the "occupants." Optimistic persons naturally draw all manner of conclusions from his action, even seeing in it a possible basis for future understanding between Church and State in the vexed question of property rights. Whether their judgment be good time will tell; at all events the Archbishop's action must lead to important developments in the Church's position in France in regard to the legal tenure of Church property.

To Reform Liberia.—Three commissioners sailed from here on April 24 to investigate conditions in Liberia, the African republic, where philanthropy dreamed that some amends might be made for the evils and injustices of the old slave system of the United States. The idea of such a colony in Africa was first broached in 1774, and the American Colonization Society, which had for its object the sending there of colored persons of African descent was organized in 1811. This society sent its first colony in 1820. British commercial aggression forced the colony thus established under American auspices to declare itself an independent republic in 1848. It now consists of colored emigrants from the United States and their descendants, who make up the ruling class, and uncivilized native tribes. The record of the republic has not been free from discord and maladministration, and the present investigation is the first attempt to reform its affairs, but we are concerned here only with the connection Catholics have had with its progress and of which not many are now aware. Charles Carroll was one of the first presidents of the Colonization Society and actively aided a branch of its work inaugurated in Maryland. At the Second Provincial Council of Baltimore in 1834, the Fathers drew the attention of the Holy See to the sad spiritual condition of the Catholic negroes from Maryland who had gone to Liberia, and Propaganda asked the Bishops of New York and Philadelphia to send missionaries there. Accordingly, the Rev. John Kelly, a brother of Eugene Kelly the New York banker; the Rev. Edward Barron, afterwards bishop, and a catechist, Dennis Pindar, sailed from Baltimore on December 21, 1841, for Mesurado. The climate of Liberia is fatal to white men. Pindar died on January 1, 1844, but not before he had nursed the two priests through a severe attack of fever. Father Barron was made Vicar-Apostolic and Titular Bishop of Constantine. He went to Rome and, in 1843, returned with several priests and brothers of the Sacred Heart of Mary Congregation to take care of the mission. His strength and that of Father Kelly also became exhausted, and he resigned and both returned to the United States in 1845. Father Kelly when carried on board the ship was supposed to be dying. The voyage revived him, however, and he later became the first pastor of Jersey City, where he died in 1866. Bishop Barron died of yellow fever at Savannah, September 12, 1854. The American Catholic mission to Liberia thus failed, but it has since been continued by the Holy Ghost Fathers.

Canada.—The Paris *Univers* of April 13 prints a long and interesting letter from Vice-Admiral de Cuverville, Senator for Finistère, a militant and pious Catholic, on the extraordinary growth of French influence in Canada and the northern States just south of the boundary. What interests us most at this moment is his view of the commercial treaty between France and Canada, signed in Paris, September 19, 1907, but not ratified by

the French Senate until the beginning of April of this year. He says: "A regrettable mistake as to the relations between Switzerland and Canada, which, contrary to what our negotiators thought, gives to the Swiss a right to be treated as the most favored nation—this mistake, I say, coupled with the reduction in duties on agricultural machines and the alarm caused by the possible admission of Canadian cattle to our markets, has led many of my colleagues to withhold their vote in favor of the agreement. As the lateness of the hour at which the debate closed prevented my taking the floor, I here summarize the motives which determined me to ratify this treaty in spite of its defects."

After a bird's eye view of the present situation in Canada, Vice-Admiral de Cuverville concludes: "After following very closely the debate which has just taken place in the Senate I hold that the fears expressed of the harm that may be done to our agriculture and manufactures by Canadian imports are exaggerated. To my mind that harm cannot be compared to the advantages presented by close commercial relations with French Canadians. It is France's interest to help on, with all its might, the development of these relations, and to prepare, by means of select emigrants, the possibility of establishing French centres in the Canadian Northwest."

Last Monday in the Ottawa House of Commons, Mr. Fielding, Minister of Finance, made the following statement:

"The treaty of 1907 was approved in due course by the Parliament of Canada and also by the Chamber of Deputies of France, but when it reached the French Senate there was considerable delay, owing to the strong opposition among the French Senators who claimed that the treaty was too favorable to Canada. After considerable delay and negotiations a supplementary treaty was entered into, which has been laid before this House. That, as well as the original treaty, has been approved by the French Senate, but it requires yet to be approved by the Chamber of Deputies.

"We have delayed bringing forward a resolution to confirm the supplementary treaty, because we desire to await the action of the French Chamber of Deputies. That body has adjourned for several weeks, but I anticipate that at an early date the treaty will receive its approval, and, at the same time, steps will be taken to present to this Parliament a measure for the approval of the new treaty."

On receiving the first number of our new review, an enthusiastic correspondent writes: "Movebo candelabrum tuum. While statesmen are boasting of 'putting out the lights of heaven' in the old world, the metropolis of America—soon perhaps the metropolis of the world—is seizing the torch of faith and preparing to hold it up with a firm hand, not to a few passing ships, but to a whole continent clamoring for light. What a grand work!"

QUESTIONS OF THE DAY

L'Enfant and the Capital

In accordance with the Act of Congress, passed during the last session, the body of Major Pierre Charles L'Enfant has been removed from the grave in Maryland in which it had rested for years, and after lying in state in the Rotunda of the Capitol, has been reinterred in the National Cemetery at Arlington.

Curiously enough the whole section of the country in which Washington, D. C., is located, was owned in 1663 by a man named Pope, who called it Rome. Following its choice, July 16, 1790, as the site of the future city, a Catholic, Daniel Carroll, brother of Archbishop John Carroll, was one of the three commissioners named by Congress to locate its boundaries. Part of his farm was taken and on it the Capitol was built. A Catholic, Major L'Enfant, planned the city; another, James Hoban, designed and built the White House and superintended the erection of the Capitol, and then Messrs. Cornelius McDermott Roe, Patrick McDermott Roe and John Delahunty contracted on the original brick and stone work on both buildings, while John Kearney did the plastering on the Capitol, and Patrick Whalen dug the canal necessary to drain it.

When the site of the proposed Federal city was definitely fixed, Washington turned to L'Enfant, who was then residing in Philadelphia, to lay it out. He was born in France in August, 1755, and came to this country in 1777 as a volunteer with Lafayette. Appointed captain of engineers February 18, 1778, and brevet major May 2, 1783, he did valiant service during the Revolutionary War. The changes that remodeled the old City Hall, in Wall street, New York, for the meeting-place of the first Congress were made under his direction, and later he also arranged the Federal House of Assembly in Philadelphia. During the spring and summer of 1791 he brooded over the plan of the new city. On April 4 he wrote to Thomas Jefferson requesting that maps and data should be procured for him concerning London, Madrid, Paris, Amsterdam, Naples, Venice and Florence, not that he wanted to imitate their details, but that he might have a variety of ideas. "I shall endeavor to delineate in a new and original way," he said, "the plan, the contrivance of which the President has left me without any restriction whatever." When he announced his plan it was the fashion to decry it as extravagant, but it has been vindicated by time. The Capital city owes much of its beauty and the fascination of its broad streets, great squares and wide straight avenues to the energy of this far-sighted man building for the future in an age of narrow views and small conceptions.

With Washington, and Andrew Elliott as field surveyor, he went over the ground and then drew his plan.

The original is still preserved among the government archives at Washington. On it are these marginal notes:

PLAN

*of the City, intended for the
Permanent Seat of the
Government of the United States
Projected agreeable to the direction
of the President of the United States
in pursuance of an ACT of Congress passed the
sixteenth day of July, MDCCXC
"establishing the Permanent Seat
on the bank of the Potommac."*

By PETER CHARLES L'ENFANT.

L'Enfant had a quick temper and an overbearing disposition. When his plan was finished the commissioners demanded it from him so that it could be published. He refused to give it up on the ground that if it were published speculators would buy up the best locations and spoil the attractive vistas he had designed. For this refusal Washington dismissed him on March 1, 1792, and appointed Andrew Elliott in his place. The latter drew a plan in imitation of L'Enfant's and the work went on. The testy old Frenchman never gave up the original of his plan, and it was only after his death that the Government secured it. Thomas Jefferson wrote to Congress urging that an appropriation of \$2,500 or \$3,000 should be given L'Enfant for his services and the commissioners offered him 500 guineas and a building lot near the President's house, but he scorned both. He then went to Philadelphia, where he designed some buildings, but soon retired to private life. President Madison appointed him professor of engineering at the military academy at West Point, but he refused the place. In the War of 1812 he set to work to construct Fort Washington on the Potomac, but he soon quarreled with his superior officers and left the service.

He then went to live with an old friend, William Dudley Digges, of Chellum Castle, near Bladensburg, Maryland, and there spent the rest of his days. He haunted the doors of Congress with applications for recompense for his work that were never heeded. Tradition tells how his tall, thin form, clad in a faded blue military coat, with a napless bell-crowned hat, and swinging a silver-headed hickory cane, was for years a familiar object in the streets of the city he had planned. Poor and forgotten, he died at the Digges place on June 4, 1823.

Daniel Carroll, David Stuart and Thomas Johnson, the commissioners to lay out the new city and provide the government buildings, offered, on March 14, 1792, a premium for the best designs for the Capitol and the "President's Palace." For the latter the plans of James Hoban were accepted, and in them he followed the lines of the Duke of Leinster's house near Dublin. Hoban was born in 1758 at Tullamore, near Callan, County Kilkenny, Ireland, and came to Charleston, S. C., about 1782. He remained there for some time practising his

profession of architect, and designed the State House at Columbia, in 1786. This building was burned by Sherman's army in February, 1865. When the public notice was issued calling for plans for the new Federal city, Hoban left South Carolina and, through his friend, Colonel Laurens, was introduced by Washington to the commissioners. His plan for the President's house was accepted at once, but he did not compete for the Capitol, in the construction of which, according to the plans of Dr. William Thornton, a native of the Island of Tortola, West Indies, however, he was made superintendent, on September 23, 1793, at a salary of 300 guineas a year.

"This morning we went with Mr. Hoban to the site of the Palace, that he might lay out the foundations," wrote the commissioners to Washington, July 19, 1792, "the plan being much less than Major L'Enfant's design, will not fill up the diverging points marked by the stakes."

Washington in his answer says: "I think you have engaged Mr. Hoban upon advantageous terms, and hope if his industry and honesty are of a piece with his specimens he has given of his abilities, he will prove a useful man and a considerable acquisition." Hoban, according to the direction of the commissioners, September 23, 1793, took "on himself the general superintendency of the Capitol and that the work thereof be conducted agreeable to the orders and directions which may be given from time to time."

During his residence of forty years at Washington he was almost continuously employed in superintending work for the government. In January, 1799, he was married to Susannah Sewell, by whom he had ten children. He was captain of the Washington artillery, and when the city was incorporated in 1802 he was elected a member of the City Council, an office he held until his death, which took place December 8, 1831. He was buried in St. Patrick's churchyard, of which parish he was one of the founders and generous supporters. A local historian describes him as "a quick tempered though generous man, and his professional life at the capital was stormy despite his success. He took a large view of his own authority, had a high regard for his own opinion, and, despite official poverty and parsimony, obtained emoluments fitted to his standing as an architect and the dignity of the work entrusted to his supervision. His designs and proportions for the executive mansion were deemed too princely for a young republic by President Washington, but in the end the architect prevailed over the statesman." In May, 1863, the remains of James Hoban and others of his family were removed from St. Patrick's churchyard and reinterred in Mount Olivet Cemetery, Washington.

Of his children, his son James, who died January 19, 1846, was an eloquent lawyer and served as a United States Attorney. This son married Margaret Neale and had four children—one of them, Henry, became a Jesuit.

Daniel Carroll owned a large patrimonial estate called

Carrollsbury, which included the present Capitol Hill. His house, Duddington Manor, was the first residence built after the city was laid out. When he wanted to build it in the middle of New Jersey avenue near the Capitol grounds, L'Enfant protested that this would close the avenue and destroy the symmetry of the city; but Carroll paid no attention to this objection and went on with the building.

L'Enfant then tore down the walls. Carroll complained to Washington, who ordered that the house should be rebuilt, but the site was changed to North Carolina avenue. In its early days it was the scene of profuse hospitality and social splendor. Carroll's land, however, failed to appreciate in value as he expected, the building of the city turning to the westward. When he died in 1849 he was poor and a bankrupt.

THOMAS F. MEEHAN.

Church Organization in Turkey

The late Sultan startled the world by giving to his subjects a representative constitution. Will this important change of policy bring about any amelioration in the condition of the Christians in his empire? We do not know. It might be interesting, however, to learn from a well informed missionary what position the Christians hold at present in the Sultan's dominions.

Turkey is the home of a multiplicity of Christian Churches and Rites—Greeks, Armenians, Maronites, all are found within its confines. Some of these are rent by internal schisms. Many are, as Uniats, united with the Catholic Church. Each of these churches, as far as it is recognized by the Turkish government, forms a body politic by itself; each is, as it were, a state within a state. Politically outcasts, they are almost entirely free in the management of their interior affairs. The system has great advantages but is also fraught with dangers, which result from the preponderance of lay influence. A church that allows free scope to lay activity and lay enterprise, but under the guidance and control of the successors of the Apostles, will always flourish. Active Christian life will wane and disappear in proportion as this relation is hampered, though perhaps a semblance of Christianity remains.

At the head of each of the several Christian bodies stands the patriarch, whose authority is supreme in matters both spiritual and temporal. The bishops are his representatives in the provinces, the parish priests in the cities and villages. These have judicial power in all lawsuits of Christian against Christian. Until very recently they were also the tax collectors for the Sultan's government. At present they gather the church taxes for the patriarch only. The community in each particular place or city elects three representative bodies for local government. The first is the Council of the Ancients, the members of which are elected for two years. Roughly speaking, they perform the functions of our

city representatives. The second is the School-Ephory. It has the administration of the school funds, appoints the inspectors and teachers and pays their salaries. The schools, as a rule, have sufficient funds; instruction is free and the poor children even receive books and stationery. There is, finally, the Church-Ephory, somewhat like our board of trustees. Its charge is the maintenance of the church building and the Divine service, and the distribution of alms among the poor. The Church-Ephories are presided over by the parish priests. Among the schismatics, unfortunately, the parish priests are seldom well educated. Hence it is that they wield very little influence in the Church-Ephory. In spiritual matters they content themselves with saying Mass and singing the liturgical prayers. They busy themselves very little about the instruction of the children, and if preaching takes place at all, it is done by laymen.

In the civil life of the community the parish priest's position is not unimportant. It is considered his special duty to protect his flock, the individual as well as the whole, against the aggressiveness of the Turkish officials. For the good of his people, it is necessary that he should possess, not only knowledge and piety, but influence and diplomacy in dealing with the government. These avaricious Oriental pastors have many sources of revenue and are well paid. The same charge is constantly being made against all the members of the three representative bodies. Fraud and graft are of daily occurrence and are the usual causes of the endless dissensions within Oriental municipalities. The National Assembly, presided over by the bishop, is convoked to decide matters of extraordinary importance, every man who is of age having the right to vote; members of the Ephories are elected, accounts of the officials examined, measures taken against common dangers, etc.

Not infrequently factions are formed, the outvoted minority setting up a party of its own, the usual consequence of the interference of lay power in spiritual matters. The Uniat priest, by reason of his greater scientific and religious training and the affection felt for him by his people, has usually practical control of the school, and is often as wise an adviser in temporal matters as in spiritual. The wealth and happier condition of the Catholic communities are frequently attributed to his ability, and rouse the envy of the schismatics. The many wranglings in the schismatic communities, more especially the avarice and overreaching policy of the clergy, have caused the transition of entire villages to the Catholic Church. A considerable number of Orientals, now Catholics, have been won in this way. The City of Peramos would now be entirely Catholic had not the Turkish authorities, prompted by the Greek schismatics, refused to acknowledge the new Catholic community.

These details apply to all Christian bodies alike, but thanks to the better training of the Uniat clergy, the objectionable features of the system are to a large extent offset by the esteem that is accorded the priests.

The Real Luther*

I.

Every observant reader of history must be aware that no period has undergone more noticeable readjustment and a more marked change of perspective, nor has any historical character been the subject of a more radical re-appraisal, than the German Reformation and its concrete embodiment, Luther. To "study the Reformation is to study Luther," is an old axiom of history laid down by Professor Baumgarten many years ago, and by its universal adoption fully admitted. No student can any longer avail himself of the legendary texture, which of old clothed the Reformer's personality and interpreted the guiding principles of his conduct in the light of the historical deposit handed down by earlier historians in both the Catholic and the Protestant camps. He might as well endeavor to relieve his physical ailments by availing himself of the skill of an old-time surgeon, or satisfy his astronomical doubts by having recourse to the pseudo-science of the astrologist. A great deal of this change must be ascribed to the inborn objectivity of Protestant historians, who have made the German nationality not only synonymous with broad scholarship, minute research, plodding patience, but also with audacious independence and inflexible, even if pedantic, obstinacy.

Without in the least disparaging these praiseworthy efforts, at times involving no little mortification, it will be admitted, that the main impetus, the impellent initiative, was given, however, by two Catholic historians, in two epoch-making works, which bid fair to attain the dignity and authority of historical classics. We refer to Döllinger's "Die Reformation" and Janssen's "Geschichte des deutschen Volkes." True, before these there had been desultory efforts to unravel the vexed Reformation period, usually revealing themselves in an ocean of passionate declamation, stacks of inflammatory pamphlets and a deafening din of pulpit thunder. But the results were only a deepening of the prevailing confusion, mere picket line skirmishes and a needless expenditure of lung power.

The first notable upheaval caused by Döllinger's work in 1846 needs no further comment than that the work is still indispensable in every historical collection. The unwearied research, penetrative vision and passionless arraignment of the Reformation, made the three volumes a masterpiece that still remains unanswered. In the spring of 1879 Janssen gave us the second volume of his great history dealing with the German Reformation period. It struck the German reading and thinking public with staggering amazement. Patient in research, cautious in inference, guarded in statement, with a match-

**Luther und Lutherthum, Zweiter Band, bearbeitet von ALBERT MARIA WEISS. O. P. Kirchheim & Co., Mainz, 1909.*

less architectonic skill, he laid prostrate the whole squadron of myth and legend, fable and fiction, which for years had bolstered up Luther as a religious reformer. For the first time, with incomparable scientific deftness and delicacy, but remorseless analysis, the *man* Luther is taken from the twilight of the gods, from the incense-laden altar of hero worship, and is brought to the tribunal of calm, critical, inflexible historical scrutiny. How Luther fared is but too well known. A glance at the first edition (1883) of Köstlin's authoritative "Life of Luther," and the fifth edition, published by Kawerau after the author's death in 1903, conveys a volume of thoughtful reflection.

Need we wonder that the modest but dauntless historian was fairly smothered in a deluge of pamphlets replying to what a leading critical review calls his "crushing examination of the Luther myth?" Need we wonder that the Protestant historiographers of Germany banded together in a *Verein für Reformationsgeschichte*, whose object was, to draw again on the review quoted above, "a society for the suppression of Janssen and the perpetuation of the Luther myth?" Need we be surprised that Professor Waitz, Protestant historian and publicist, in view of the author's stupendous accomplishments, declared in print that "Janssen is the first of living German historians"? This, be it remembered, in the lifetime of Leopold von Ranke.

But both these upheavals dwindle into comparative unimportance when we recall the consternation, not to say polemical hysteria, created by the publication of Denifle's "Luther und Lutherthum" in 1904, followed in quick succession by a second edition. Hitherto controversy raged about the personality and the work of the Reformer. Now it was to probe deeper, to the very core of his inner life. Was Luther trustworthy in his autobiographic and doctrinal utterances? Was he qualified by an accurate knowledge of Scholasticism and unbiased equipoise of judgment to quote the ecclesiastical authorities with the apodictic cocksureness he invariably assumes? Does he even show a bowing acquaintance with truth and fairness, when he, in speech or writing, represents the theological thought or historical data of the Church he was endeavoring to destroy? Denifle has the hardihood to stand forth and give a defiant "No." And he will prove it, and, judging from the panic created, he seems to be doing so.

It was while scouring the libraries at Munich, Leipzig, Eichstätt, Bamberg, Salzburg, Vienna, Innsbruck, Florence, Monte Cassino, Assisi, Venice, Padua, Oxford, Cambridge, above all the *Bibliotheca Palatina* in the Vatican, with a view to securing material for a contemplated work on the decline of the secular and regular clergy in the Middle Ages, that the conclusion forced itself on him, that precisely this material would be most effective in bringing Luther and Lutheranism to the bar of modern critico-historical writers. H. G. GANSS.

(To be concluded.)

Shakespeare and Blessed Jeanne D'Arc

It must be a matter of keen regret at the present time to all men of English speech that the name of the world's greatest dramatist should be associated with a most degrading presentment of the character of the world's most famous heroine. We say the *name* of the world's greatest dramatist, because for more than a century past it has been recognized that the Shakespearian authorship of the first part of "King Henry VI" is a matter of great uncertainty. At the present time, despite the opinion of a few individual critics like Charles Knight and Dr. H. N. Hudson, it is plain that almost all scholars incline strongly to the conclusion that Shakespeare's personal share in the composition of this play was an exceedingly slender one. Thus Mr. Israel Gollancz, one of the most capable of modern authorities, says: "The opening lines in the play are sufficient to render it well-nigh certain that the 'I Henry VI' is not wholly Shakespeare's, and there can be little doubt that the hand of the great master is only occasionally perceptible therein . . . we may be sure that at no time in his career could he have been guilty of the crude and vulgar presentment of Joan of Arc in the latter part of the play."*

Similarly, Professor A. W. Ward, the editor of the most important work on English literature which has appeared in modern times—I refer to the Cambridge "History of English Literature"—holds equally decided opinions. "But even," he says, "as a mere adaptation, 'I Henry VI' exhibits divergences too extraordinary from Shakespeare's usual method of treating a historical subject and too marked a want of discretion and sobriety in the free introduction of all manner of idle tales—above all in the revolting rapidity of the development of the Pucelle story—to allow of its being accepted as Shakespeare's."† But whoever the author of the play may have been, the character of the Maid is detestable, and one is glad to be able to add that as an acting drama it has found so little sympathy among the patrons of the stage, that from the time of Shakespeare's death, or at any rate from 1642, down to the close of the nineteenth century, it is only known to have been performed on a single occasion.* Even then it remains somewhat uncertain whether the drama represented was the Shakespearian "I King Henry VI" or Crowne's perversion of that play. In our own time it has been acted in England on two occasions only, both of these at Stratford-on-Avon, first in 1899, and then again in 1906. In the latter case the whole trilogy of "Henry VI" was gone through on successive nights.

*Gollancz in the "Larger Temple Shakespeare," Vol. XI, 1899, "Henry VI," part 1, preface.

†A. W. Ward. "History of Dramatic Literature," London, Vol. II, p. 73. This opinion Mr. Ward has reiterated in his introduction to "Henry VI" in the University Press "Shakespeare."

*This was at Covent Garden Theatre in 1738. See Genest, "History of the Stage," Vol. III, p. 556.

As the first part of "King Henry VI" is almost as little read as acted, it may perhaps be advisable before going further to recall the part which is therein assigned to "Joan la Pucelle, commonly called Joan of Arc." In the first act, during the Dauphin's sore need, while the siege of Orleans is being resolutely pushed on by the English, Jeanne is introduced to him as

"A holy maid which by a vision sent to her
from heaven

Ordained, is to raise this tedious siege

And drive the English out the bounds of France."

Charles the Dauphin, after testing the Pucelle and being worsted by her in a fencing bout, falls under the spell of her beauty and address. She is made a leader of the French army and wins a great victory. In Act III, in violent contradiction to the facts of history, she, by her eloquent pleading of the needs of France, succeeds in inducing the Duke of Burgundy to forsake his alliance with the English. All through the earlier part of the play, the Pucelle, though taunted by her opponents as morally depraved, and in league with the fiends of hell, does not clearly reveal herself. The spectator might still believe her innocent and even divinely inspired. It is only the fifth act that crudely and violently tears the mask away and shows us Joan vainly invoking the diabolical agencies that have so far favored her designs. Upon a reverse of the French arms, she summons the fiends, who come at her call; whereupon she says:

"This speedy and quick appearance argues proof
Of your accustomed diligence to me.
Now ye familiar spirits, that are culled
Out of the powerful regions under earth
Help me this once that France may get the field.

* * * * *

[*They hang their heads.*

No hope to have redress? my body shall
Pay recompense, if you will grant my suit.

[*They shake their heads.*

Cannot my body nor blood-sacrifice
Entreat you to your wonted furtherance?
Then take my soul, my body, soul and all
Before that England give the French the foil."

After this Joan is taken prisoner in a single-handed encounter with the Duke of York, who taunts her with being the mistress of Charles the Dauphin. Finally, the lowest depth of all, when a shepherd comes to visit her in captivity and claims her as his daughter, she denies and mocks him.

"*York.* Bring forth that sorceress condemned to burn.
Enter *La Pucelle*, guarded, and a *Shepherd*.

Shepherd. Ah, Joan! this kills thy father's heart outright.
Have I sought every country far and near,
And now, it is my chance to find thee out,
Must I behold thy timeless cruel death?
Ah Joan! sweet daughter Joan! I'll die with
thee.

Pucelle. Decrepit miser! base ignoble wretch!
I am descended of a gentler blood;
Thou art no father nor no friend of mine."

What follows is in some sense even more base. The father thrice repulsed ends by cursing his daughter.

"Dost thou deny thy father, cursed drab?

O, burn her, burn her! hanging is too good."

Then Joan, when the order is given to carry her off to execution, first attempts to daunt her captors by pleading high lineage, a heavenly mission and unspotted purity, concluding her speech with the bold threat:

"Joan of Arc hath been

A virgin from her tender infancy

Chaste and immaculate in very thought,

Whose maiden blood, thus rigorously effused

Will cry for vengeance at the gate of heaven."

But when this fails the Pucelle hesitates not to put forward the wildest, vilest of all pretexts for a respite:

"I am with child, ye bloody homicides,

Murder not then the fruit within my womb

Although ye hale me to a violent death."

Though we have the gravest reason for doubting whether the creator of "Hamlet" and "King Lear" had himself any hand in this abominable calumny, it will be convenient to speak as if the play were really Shakespeare's. And first I may venture to say that atrocious as this libel must appear, it would have been almost impossible for Shakespeare, writing in London in 1591 or thereabouts, to conceive of the character of Joan of Arc with anything like justice. At that date there was practically no book in the English language which was content to narrate the facts of the Maid's career without gross distortion and abuse. Her English contemporaries, strange to say, tell us practically nothing about her. Neither would it be reasonable to expect that a dramatist before composing his play should give himself to historical research and should hunt up manuscript State papers. Even so, if we may judge from the two or three surviving specimens of official documents emanating from the English commanders—for example, the justification of Jeanne's execution despatched to foreign princes in the name of Henry VI, and the letter on the reverses of the English army in France sent to Henry VI by Bedford in 1435—calumny and prejudice reigned supreme in all that had to do with the Maid. The former missive speaks of her "pestilent errors," her "falsehood, subtleties and unnatural cruelties," and describes her as a "superstitious sorceress and a diabolical blasphemer of God"; in the latter despatch Bedford refers to Jeanne as "a disciple and limb of the fiend, called the Pucelle, that used false enchantments and sorcery." But for the ordinary playwright, the examination of the first hand sources of history was, of course, out of the question. He had almost of necessity to depend upon the account of past events current in the chronicles most read and most esteemed amongst his own contemporaries. Shakespeare had Holinshed, the second and amplified edition of

which appeared in 1587, and Hall (1547), but these he could only have controlled by such meagre illumination as was obtainable from the more Catholicly minded annalists of pre-Reformation days, Caxton, Fabyan, Rastell, and if we may stretch a point, Polydore Vergil. How little these were likely to contribute towards a juster view of the Maid may be estimated by the fact that honest William Caxton, the father of English typography, who set up his press within the precincts of the great Abbey of Westminster, is the earliest known authority for the atrocious incident which adds a final crown of shame to the calumnies of the Elizabethan play. HERBERT THURSTON, S.J.

(To be concluded.)

Matthew Calbraith Butler

The passing away of Matthew Calbraith Butler, soldier, senator, patriot, attracted slight notice north of the Dixie line. Though for four decades the leader of South Carolina in war and peace, he had never been wont to pose before the populace or cater to the passions of the hour; he was not in sympathy with the tone and tactics of her late leaders, and for some years had withdrawn from public life; but he left behind him a record of character, ability and achievement that should be a prized possession of state and nation when the present-day idols are forgotten.

A major-general of the Confederacy and of the Union, he helped to heal the wounds and bridge the chasms of war. A binding link between the Old South and the New, he allowed no bitter memories to rankle, devoting his energies to developing the resources of his people and shaping their activities to new requirements. While adapting himself to the conditions of the New South, he retained the best traditions of the Old.

His own family traditions are the most glorious in American history. His ancestors for four generations have been navy and army officers, generals, judges, governors, senators and legislators. He was named after his uncle, Commodore M. C. Perry, who opened the Japanese ports to the world and whose father and brother were both distinguished captains of the navy. His Butler ancestry gave generals to every war of the Union. His first American progenitor, Capt. James Butler, who came from Ireland in 1745, belonged to the Ormond Butlers of Tipperary, a family distinguished in Church and State for seven centuries and well represented to-day by Gen. Sir William Butler, C.B. and Very Rev. T. W. Butler, S.J. Capt. Butler died fighting for American independence, but he left four sons to continue the fight, Generals Pierce, Richard, James and William Butler. Of them Lafayette said: "If I want a thing well done I order a Butler to do it." Pierce's son, Gen. William Butler, fought at New Orleans, served several terms in Congress, became Major-General and for a time Commander-in-chief in the Mexican war, and in 1861 attended the Peace Congress to save the Union, to which he always remained faithful.

But his young grandson, Matthew Calbraith Butler, was not bound to the Union by ties of service. A graduate of the University of South Carolina, he practised law with his uncle, Senator Butler, and at twenty-three was elected to the State legislature, while his father, Dr. William Butler, represented his district in Congress. When the Civil War broke out young Butler was elected captain of the Edgefield Hussars in Hampton's Brigade. His gallantry and military judgment secured him advancement, and at twenty-eight he was a major-general. A daring cavalry leader, he was always a Christian gentleman. He would take the sick soldiers to his quarters and personally attend to their wants. The cannon-ball that carried off his leg at Brandy Station, mortally wounded Capt. Farley who was riding near him. Officers ran to Butler's aid, but he said: "Go at once to Farley, he needs you more than I." Farley was also of heroic mould. "Gentlemen," he said, "I shall be dead in an hour. Good-by. Go at once to Butler." As soon as his wound permitted, Gen. Butler was back in the saddle and served to the end of the war.

The citizens of Pennsylvania bore witness to his humanity and honor during Lee's invasion, and on his election to the United States Senate, in 1876, wrote him many congratulatory letters. To one of these he replied: "I am glad that you remember the pleasant side of the martial picture. Why should we not all do so, and forget the passions, heart burnings and wounds of our fearful strife? The country, north and south, requires a more natural, kindly feeling . . . If you come to South Carolina I shall be happy to have you make a raid on Edgefield and make me prisoner in my own house. Then we shall be even."

Returning penniless from the war he took up the practice of his profession and soon became the first lawyer of South Carolina, "brilliant, logical, eloquent, learned and conclusive." He devoted his talents chiefly to saving his people from reconstruction spoilsmen; and when with the aid of Gen. Wade Hampton he had ousted them from the state, he was able to declare in the United States Senate: "My only weapon was a law-book."

In fighting the battle of the whites he felt he was serving the best interests of the negroes for whom he had always the kindest feelings. Replying to Senator Frye, he said: "The South is 'solid' for good and honest government, and there is not a man among us, who is a man, that feels enmity towards the colored people. The Senator has pathetically said that they stayed at home while we were at the front, and protected our wives and children. So they did; and may my right arm be paralyzed if I have cherished a sentiment of hostility against those kind-hearted people who guarded all that were dear to me! . . . I wish I could take the Senator from Maine and all these Senators to my home and farm, and let them ask the one hundred and thirty-six colored people there if I ever did them wrong."

Senator Butler was judged by some the most eloquent,

by all the most striking and handsome figure in the Senate. While he defended the interests of his state with force and dignity, his honorable character and personal magnetism won respect and friendship from all parties. His sense of honor was not Quixotic or un-Christian. His denunciation of duelling as "border ruffianism," and his contemptuous rejection of a challenge, put an end to the practice in the South.

Retiring from the Senate, 1891, after eighteen years' service, he practised law in Washington, D. C., and on the declaration of war with Spain offered his services to the nation. President McKinley appointed him major-general, the rank he had held in the Confederacy, and later named him Commissioner to Cuba to arrange the terms of peace. He was not much impressed by the Cuban soldiers, but conceived a great admiration for the Spaniards. "They were gentlemen," he told the writer later, "and their treatment of the South-American native was in marked contrast to ours. We exterminated the Indian or permitted him to perish; they preserved, Christianized and civilized him. I can only attribute the difference to one element: the spiritual influence of the Catholic Church."

Always a religious man, he was, as Gladstone says of O'Connell, "interested like all strong minds in theological discussion," and it was no surprise to his friends when the news went out that he had become a Catholic. In 1904 Gen. Butler requested his friend, the late James R. Randall, to introduce him to the Jesuit Fathers in Augusta, Ga., and he then announced his intention of entering the Church. But, as there was no resident priest at his home in Edgefield, S.C., it was not till inflammation of his old wounds necessitated his entering the Columbia Hospital last February that an opportunity presented itself. He sent at once for a Catholic priest and Rev. B. H. Fleming promptly responded, attending him assiduously during the seven weeks that remained. Father Fleming has kindly furnished an interesting account of his last days, the fitting ending of a noble life.

"I baptized Gen. Butler, February 26, 1909, his seventy-third birthday," he says. "He was confirmed by Bishop Northrop of Charleston, S. C., March 8th, Col. U. R. Brooks, his aide-de-camp in the war, being sponsor at both ceremonies. In the course of instructions I asked the General what influence had led him to change his faith in his last years. He answered: 'I have been studying the Catholic Church and her doctrines for eighteen years; I have watched her closer than you think. I have been witness to her great work in the betterment of the world, but what made the greatest impression on me, among her many good works, was the Little Sisters of the Poor. I had occasion to visit their Home in Washington, D. C., on a Committee from the Senate concerning an appropriation they had asked from the District of Columbia of \$20,000 for a new building. I was shown everything from cellar to roof, and I was amazed. I saw clean linens on bed and table, food prepared by loving hands, an air of peace and happiness on the faces of the Sisters and the helpless, homeless inmates. 'How do you manage to feed all these people?'

I asked the Mother. 'God feeds them, Senator,' she said. 'We beg every mouthful we eat here. Every day our wagon calls at markets, hotels, restaurants and private houses, and asks for the crumbs. Into our baskets fall the offerings that seem as tears of repentance from sinners. Jew and Gentile, Protestant ministers, Catholic priests, drunken men, newsboys—all give at times their tribute to the poor.'

'I inquired about the food of the Sisters and found that it was just the same as the inmates.' 'Good-by, Mother,' I said; 'you'll get your money.' I got them the \$20,000 and regretted it was not \$40,000. From that moment I made up my mind to study the teachings and history of the Catholic Church, so here I am. I believe all the Church believes; you may make the preliminaries short.'

"After he had been baptized and confirmed, he turned to Col. U. R. Brooks, his old scout and camp-fire friend. 'Ulick,' he said, 'for the first time in my life I am not afraid to die.' He passed away April 14th, clasping the Crucifix, the symbol of redemption."

M. KENNY, S.J.

Chinese Students in Japan

Ten years ago there were only two Chinese students in Japan: four years later there were 500: two years ago there were 15,000 in Tokio alone, and to-day there are not 5,000 in the whole Japanese Empire. How are we to account for this migration and exodus? It seems clear that China was at one time convinced that Japan had a secret of advancement which China ought to discover. But the absorbing attraction which American and European methods and ideals of education have lately had for the Chinese mind has left the leaders of Chinese thought less confident than formerly as to the advisability of attempting to become "modern" by the aid of Japan.

This Chinese reaction against Japanese education finds an echo in certain movements now going on in the educational institutions of the Chinese Empire. Among these the recent extensive dismissal of Japanese teachers from Chinese schools must be regarded as significant. The same principle is being carried out in the naval and military colleges of China. The example of Germany in offering teachers without charge to Chinese schools for the purpose of increasing her prestige in that country has impressed the Japanese mind as significant; and while Japan feels that she is not financially able to compete with this charity, she is not quite sure whether she can afford not to be represented by some worthy institution of learning in Peking. It is coming to be pretty well understood in Japan, as in the more intelligent centres of Europe and America, that the Chinese are a people much more impressed and influenced by proficiency in the arts of peace and progress than by any prowess of war or diplomacy.

AMERICA ought to have strong support from both priests and laymen. I cordially recommend it to all readers in my diocese.

JAMES MCGOLRICK, Bishop of Duluth.

CORRESPONDENCE

Some Anglican Difficulties

LONDON, APRIL 17, 1909.

Canon Hensley Henson, the Anglican rector of St. Margaret's, Westminster, and a Canon of the Abbey, has gone to America to fulfil engagements at Yale and elsewhere. I note this because he has just been the hero of an incident which may have very important consequences in the Church of England. Canon Hensley Henson seemed at one time in his career to be drawing near the Catholic Church, but he stopped, and then, as often happens, there came a reaction towards a Protestantism of the Broad Church type. He has shown a stronger and stronger feeling against the "sacerdotalism" and High Church views of the Ritualist party, and he is an advocate of close co-operation, if not union, between the Church of England and the Dissenters. A fortnight ago he was invited to deliver an address or a sermon at a Nonconformist Institution in Birmingham. The Anglican rector of the parish protested, and appealed to the Anglican Bishop of Birmingham, Dr. Gore, who forbade Canon Henson to preach. The Canon disregarded the prohibition and wrote to Dr. Gore telling him that he meant no personal disrespect, but had acted on principle, as the "law of the Church" which he violated belonged to the period when there was no toleration for Dissenters. The Bishop wrote in reply that he would have to take further legal action, but agreed to defer it till after the Canon's return from America. The correspondence between Bishop and Canon is rather curious. One suspects that the Bishop's hand has been forced by the incumbent of the parish into which Canon Henson intruded, for Dr. Gore writes that the whole thing is "a bore."

The Canon seems to revel in provoking a crisis. He is an effective speaker and writer, and he loses no opportunity of pressing on the attention of his Ritualist colleagues of the Establishment the essential Protestantism of the Church of England and the clear break with the past at the Reformation, as he did, for instance, in the speech at the last Church Congress where he pointed out that "revival was not the same thing as continuity." As a consequence of this attitude there he leans towards union with other Protestant sects who disclaim episcopal orders and the whole pseudo-Catholic system of the Anglicans; and the importance of Canon Hensley Henson raising the question in a practical form at Birmingham arises from the fact that there is a growing movement in the same direction in the English Established Church. Canon Beeching has been preaching a Lenten sermon in Exeter Cathedral, and telling his audience that the time has come to consider whether "exaggerated theories" of the episcopate are not an obstacle to union with other Protestant bodies. It is not long since Dr. Percival, the state Bishop of Hereford, from his cathedral pulpit declared that the Church of England had "no sacerdotal system," and protested against the attempt to introduce into it "the erroneous and misleading doctrine of a sacrificing priesthood." Another Bishop of the Establishment, Dr. Diggle of Carlisle, has been declaring that the ministers of the Anglican Church are primarily "preachers of the Word," and pointing out that while in Pre-Reformation times in England a chalice and paten were placed in the hands of the ordained, the Church of England gives her newly ordained

minister not a sacrificial vessel, but a copy of the Bible. Those who hold such views are inclined to see in a more or less close co-operation with the Nonconformists a means of strengthening their assertion of the Protestant character of the Establishment. The Birmingham incident has already produced a result in this direction. To-day, Sir George Kekewich, Liberal M.P. for Exeter, and a "Churchman of moderate views," introduces a Bill in the House of Commons "to amend the ecclesiastical law with respect to inter-communion between the Church of England and other Christian Churches." It is a short Bill and proposes to enact—

"That it shall be lawful for any clergyman in holy orders of the Church of England (not suspended or deprived by order of an ecclesiastical court) to preach or minister in any chapel of any other Christian denomination, or in any building, with the assent of the minister, or owners or trustees thereof, as the case may be; and for any minister of any other Christian denomination to preach or minister in any cathedral or collegiate or parish church or chapel of the Church of England, with the assent of the dean, incumbent, or clergyman, or other person in charge thereof, as the case may be."

The Bill does more than authorize an "exchange of pulpits." It would legalize the administration of the "Lord's Supper" by a clergyman of the Church of England in a Wesleyan chapel. Sir George explained last evening to an interviewer that it would even extend its privileges "to Roman Catholics," who, however, are only interested in it as outsiders. What we Catholics feel is a hope that the incident will open the eyes of some men of good will in the Anglican Church to the realities of their position. For this trafficking with the Dissenters must bring a strain to bear on the allegiance of the more earnest Ritualists. It may well be that out of this movement for union with Nonconformist sects will come the next great shock that will drive many earnest Anglicans into the True Church.

In any case there is a time of much agitation beginning for the English Church "as by law established." The question of the revision of the Prayer Book, officially raised by the report of the Committee of Convocation, has let loose already a storm of debate. The old-fashioned Protestant party is furious at the idea that the "Mass vestments" of the Ritualists may be legalized. Sincere High Churchmen are anxious over proposed concessions to Rationalist Broad Church views, such as the alterations suggested in the recitation of the Athanasian Creed. Some of the utterances on the question of revision reveal the fact that there are clergymen of the Establishment who believe very little, and would be best pleased with elastic formularies.

A. H. A.

Socialism in England

I spoke in a recent letter of the remarkable decrease of the Socialist vote at the Croydon election. I hear there has been an equally remarkable decrease of late in the circulation of the Socialist press. The Independent Labor Party has been holding its annual conference at Edinburgh during the Easter holidays. The chairman announced that the Parliamentary fund of the party was exhausted; there was nothing in the treasury. He asked for a collection of £11,000 to enable the party to put forward its candidates at the next General Election, which may come very soon. The decision of the courts that Trades Union funds cannot be applied to political purposes has evidently been a severe blow to Socialism in

England. The proceedings of the Congress also revealed a serious amount of dissension in the ranks of the party. On Tuesday the extremists defeated a resolution of the official leaders condemning the action of one of the stormy petrels of the party, Victor Grayson, M.P. He was elected for the Colne Valley division two years ago, and described his success as "a victory for Revolutionary Socialism." He is a young man of twenty-seven. At fourteen he ran away to sea, and after working as an engineer's apprentice for six years went to study at Liverpool and Manchester Universities with the idea of becoming a Unitarian preacher. This project he abandoned "because it is useless to expect any true religion in a social system like the present," and he took to politics. He is a wild talker, who delights in ridiculing Parliamentary methods, and indulges in hints of violence, which, however, he sometimes tries to explain away when challenged. He has been the hero of more than one disorderly scene in the House of Commons, and during the last session was suspended by the Speaker. The vote of the Labor party congress in his favor is a sign of weakness rather than strength. When it was carried, Keir Hardie, Philip Snowden and the other leaders at once resigned, and after a stormy scene their resignations were accepted. This means that the party in Parliament loses the guidance of experienced men with some sense of responsibility, and that wild talkers who "play to the gallery" are coming to the front. This will tend to detach from the Socialist ranks and from the Socialist vote at elections, the considerable body of well meaning people who confuse Socialism with Social Reform and imagine that such Reform, and not some vague scheme of Revolutionary change, is the object for which the Socialist Labor Party is working. Socialism will be on the down grade for some time to come in England. A. H. A.

The University of Paris

PARIS, APRIL 8, 1909.

The University of Paris for the year 1906-07 had 16,609 matriculated students, of whom 3,021 were foreigners. There were 7,182 in the law school and 3,330 in the school of medicine. Last year (1907-08) there were 16,935 matriculated students, of whom 1,773 were women. The enrolment in law and medicine was about the same as for the year before. The figures for the present year (1908-09) are not yet made up, but the total will exceed 17,500.

These figures far surpass those of any other university. In fact no other school of learning on the earth has half as many students as this great mother of the universities. For example, the largest of the German universities is at Berlin, where there are on an average about 7,000 students. In 1906-07 they reported 876 foreign students, the greatest number they have ever had there. In America our largest universities enroll scarcely a third of the number in Paris. Oxford has hardly one-sixth and Cambridge about one-tenth as many.

But from another point of view America makes a better showing. There are on an average, according to some figures furnished by the embassy, between a thousand and eleven hundred American students in the Latin Quarter. This means students from the United States and includes students of art and architecture and special students in all the thousand-and-one things which are to be learned in Paris, outside of and in addition to what is taught at the university.

Besides the actual enrolment at the University of Paris as above, there are always several thousand unmatricu-

lated students in more or less regular attendance upon one or other of the courses at the university; so that 20,000 is not an extravagant figure for the number of students actually taught from year to year on the Mont Ste-Geneviève. Furthermore, this multitude of learners comes not only from France and from America, but from almost all the other countries in the world. Large numbers come every year from Germany, England, Scotland, Ireland, Servia, Bulgaria, Roumania, Switzerland, China, Japan, Russia, Brazil, Bolivia, Austria, Turkey, Persia, Belgium and Spain.

Taking account of the numbers in the various technical, art and industrial schools which are independent of the university, as for example, Le Collège de France, l'Ecole Polytechnique, l'Ecole des Mines, l'Ecole Centrale, l'Ecole des Arts et Métiers, l'Ecole des Hautes Études, l'Ecole des Sciences Politiques, le Conservatoire de Musique, the school of Living Oriental languages, etc., there are in Paris every year on an average something closely approaching 50,000 students of one sort or another, not including the students in the various lycées and colleges. Thus Paris maintains her cosmopolitan lead in education as much as in art and architecture or in science and literature. She is first in human learning as much as she is first in women's gowns and bonnets. She sets the hill of the university over against the Rue de la Paix.

CHARLES F. BEACH.

May-Day Forebodings

PARIS, APRIL 9.

The situation in France just now looks serious. It is the opinion in government circles that the first of May will witness a wholesale strike not only among the working classes, but in the civil service. There may be some exaggeration in this fear, and it is well to remember that the government would be glad to win favor just now by preventing disorders not even contemplated.

In 1906, when M. Clemenceau was Minister of the Interior, a similar game was played with great success. Nevertheless the popular movement is gradually growing too strong for the Government to handle even with the dubious aid of the military. The strike leaders have learned the effect of crippling industry and communications, and their watchword is Passive Resistance or "strike without violence," so that the military may have no occasion to interfere.

On Sunday last, at a meeting 10,000 strong, an alliance was entered into between the workmen in private employ and those engaged in the service of the State, by which a committee of twelve, six workmen and six civil servants, was given complete control of all striking arrangements. At that same meeting, not only the Cabinet, but the senators, and parliament itself, including even the Socialist deputies, were hissed at and jeered as the "Quinze Mille" [i. e., Deputies receiving 15,000 francs, \$3,000 a year. Ed. A.M.]. M. Pataud, secretary of the Electricians' Union, was loudly cheered when he declared that if the Deputies made laws for the Civil Servants, the Civil Servants might make laws for the Deputies, including a law obliging them to assist at the sessions of the Chamber and to do something while there, and another forbidding them to receive bribes or to sell their votes. Besides the parliamentary party, the Freemasons came in for opprobrium. It is the general belief among the working classes that the Freemasons are responsible for the system of "spying" which has been so prevalent of late, especially among those engaged in Government employment.

It is fairly certain that the present ministry will fall in the near future. There is little probability of any "rapprochement" between the labor organizations and the parliamentary groups. If the Revolution of 1789-1795 freed France from Jacobine individualism, the coming Revolution brings us face to face with the rule of autonomous corporations in which professional interests weigh more than political considerations. Catholics need not be alarmed. Catholic workmen from one end of France to the other have been organized in associations by Count Albert de Mun, and to them all parties look for safety. Already the Revolution is at the doors, and the only question now is how will the government meet it. Should the demands of the workingmen for legal recognition of their associations and unions as civil personalities with proportionate parliamentary representation be granted, there will be peace; but, on the other hand, war if it refuses. It is said that sooner than yield, M. Clemenceau will call in Prince Victor Napoleon and set up a Bonaparte dictatorship. This is probably an exaggeration; but the fact is the country is in a bad way, and sadly needs a ruler.

JOSEPH DENAIS.

Servia After the Crisis

BELGRADE, APRIL 10.

Servia is trying to find herself after the turmoil in which she had well nigh lost her compass. Still too sore and indignant at the defection of her primarily devoted ally, Russia, and the acquiescence therein of her sympathizers, France and England, she does not yet realize that she has been saved from an abyss. Her people are slow to be persuaded that their five divisions would indeed have been left to cope alone with Austria-Hungary's eighteen, although it was on this certitude their government acted. It required nerve and fortitude on the part of the responsible ministers to face the country and say: We will not move a finger to deliver Bosnia for we have been misled in our calculations and must bow to the will of Europe. We have done our best, but our efforts have been unsuccessful, since the same Powers who permitted the occupation of two Serb lands are now prepared to ratify their annexation rather than risk bloodshed. If we resist they will abandon us to the mercy of the covetous neighbor who, after seizing Bosnia, has amassed overwhelming forces on all our frontiers."

Common sense does not always appeal to the multitude, and there were clamors of "cowardice," "incompetence," and foolish whispers of "betrayal of the nation." But no solid support could be found for an organized attack on the Coalition Cabinet composed of the leaders of every political section in the land. Gen. Jivkovitch himself, the popular, bellicose war minister, had signed his name to the peace formula submitted by the foreign representatives. It is being borne in on the most determined fire-eaters that Servia is lucky to have escaped with a whole skin, and crumbs of consolation are now sought for and dwelt upon.

The issue at stake was, after all, less that of Servia's racial rights than the supremacy disputed between Eastern and Western as opposed to Middle Europe. Servia's case has been transferred to more potent hands, and how keenly Austria realizes this fact may be seen from her immediate laying down of two first-class battleships. Serb patriots may be pardoned for registering the news with a certain malicious satisfaction. "First result of truckling to the mailed fist!"

The semi-official *Samcuprava*, published in Belgrade,

remarks that Servia adhered persistently to the European aspect of the Bosnian question while her opponent's attitude was distinctly anti-European. And it adds that Servia comes out of the conflict with a "moral capital." "Our cause was just and our ardent espousal of it has increased our prestige. Not to speak of the sympathy aroused in far America and farther Japan—a sympathy most precious to all far-seeing statesmen—the country has had an experience productive of good consequences. A spirit of solidarity replaces the party broils which absorbed our best intellects; a strong race-sentiment attracted notice in those quarters we were most desirous of convincing, and to which we can henceforth appeal, sure of close attention; our courageous attempt at defense of our separated brethren's freedom cements the bond which unites them to us in the future as in the past. Servia's voice will not be ignored in the next scheme of alteration of the Balkan map."

There are other tangible advantages due to the six months' scare that kept Europe in an atmosphere of unrest. Servia's army equipments, which had been neglected, are completed and renovated to the great satisfaction of those who believe that once an army exists it should be clothed, fed and trained. Constant drilling of the troops has rendered them confident, because efficient. It is idle to scoff at the numerical inferiority of a small state, for in a continental war Servia's contingent would be highly important. She can, as a last resort, put 350,000 men in the field, and her regular standing army is 32,000 men. No mean quantum surely, for a population of two and a half millions to bring to the aid of a combatant in the throes of a desperate encounter with a rival! Servia is, thanks again to the scare, now well supplied with guns, from the famous Creusot foundry in France; and important reforms have been carried out in her army administration. The spurt given to all state departments led to the realization of long-delayed improvements and to much useful initiative. Unity of purpose, swiftness of organization, renewed activity in humanitarian enterprise—these are some of the benefits which make the spectre of war appear to many a blessing in disguise.

Nor has Servia reason to repent the bold stand she took up and which she did not relinquish at the bidding of a single foe, however formidable. Champion of the sacredness of a plighted word, she has proposed the question of how far international treaties are guarantees of European equilibrium, of the world's chance of peace. She has laid bare the iniquity of Austria's arbitrary spoliation, and its menace to the civilized states of Europe. As Servia's protest against the incorporation of Bosnia and Herzegovina with the Dual-Empire was listened to with more favor by the Powers, Austria set more seriously about the business of mobilizing. There was never the slightest indication of a desire to submit the case to an international council. What Austria had seized she meant to keep at the cost of involving Europe in a general war, for Germany's battalions were at her disposal. To the honor of Servia it must be said that she alone did not quail, and was ready to take the plunge were any assistance forthcoming. Eastern and Western politicians may well ask themselves whether the abandonment of Servia at such a juncture has not paved the way for Teuton extension from the Baltic to the Ægean, and thence to the Persian Gulf.

A distinguished Balkan scientist, one of Europe's first ethnographers, told me that after studying the trend of recent events he had come to the conclusion that Briton and Latin would grievously feel the counter-blow of the Southern Slav defeat.

From an eminent politician, who has taken an active part in solving the Austro-Serb crisis, I heard, on the other hand, that resentment at Russia's backsliding would soon give way in serious Serb minds to appreciation of what Russia had done and wished to do. He hoped that some form of union with the Great Slav Mother would be advocated for the Balkan States, after the model of the Imperial German Federation. The hopelessness of a single-handed struggle against Teuton preponderance is made evident by Serbia's failure to assert her rights; and even those patriots who hitherto rejected the idea of Russian protectorship as a lesion of Servian independence, must now see that it is a choice between eventual absorption by a strong and hostile element, or affiliation with a kindred people capable and willing to safeguard nationality and creed. It would be less derogatory to free Serbia, said my informant, to accept openly a position equivalent to Bavaria's than to continue in real but unavowed vassalage to Austria who stifles her economic development. Serbia's military expenditure, which takes a large proportion of her national income, would not be decreased, but it would at least not be futile, since the Serb army would form an important asset in the great military force of Russia.

These and other projects are now likely to be discussed, and important steps will doubtless be taken in the near future to consolidate both Serbia's and Bulgaria's status. That a conflict is impending, in which they will be forced to take part, cannot be dissimulated; and England's reliance on her Dreadnoughts is not so overweening that she will sneer at the proffered help of the brave little Kingdom of Serbia.

BEN HURST.

Educational Progress in China

An Anglo-American University is being planned for China with the support of the Rev. Lord William Cecil, son of the late Lord Salisbury, the Universities of Oxford and Cambridge and the Eton Grammar School. Such a university would be a centre of religious influence and would propagate the Christian point of view. It would also take the place of several smaller establishments, train native teachers and help to raise the low standard that prevails in Chinese life and thought. The professors would be drawn from Oxford, Cambridge and the United States, and examinations and degrees would be similar to those at home. If the scheme matures, it will much benefit the country. The financial question, \$15,000 being annually required, and the attitude of the Chinese Government towards such an institution, are the greatest obstacles to the work.

The German Government is to establish a high school for Chinese at Kiaschow, Shantung Province, at a cost of \$150,000 and a yearly expenditure of \$25,000. The Chinese Government has promised an annual subsidy of 40,000 taels (the tael is equal to \$1.56 gold); it will also provide suitable teachers for the native language, and will admit scholars, who have been successful in the examinations, to government posts. The school will open in autumn next. Six German teachers are already on the way out.

Dr. Burton and Dr. Chamberlain, both of Chicago University, have reached Shanghai, investigating education in China. Their purpose is to study educational needs in schools, examine what is being done by the Government, missionaries and individuals, and take back their report. They will remain in China four months. The Chicago

University, it is expected, will then bring educational salvation to millions.

The \$11,000,000 of the Boxer indemnity, which the government of the United States gave back to China, will be devoted to educational purposes. The Ministry of Education will send one hundred students annually to the United States for four years, and after that half this number will go annually.

The Prince Regent has instructed the Ministry of Education to put into force throughout the empire the law of compulsory education which went into operation with February of the present year. This is intended as a necessary step for the coming Constitution. Great difficulty is, however, experienced in raising the necessary funds and securing competent teachers.

An Imperial decree has been issued ordering all viceroys and governors to prepare for local government in cities, towns and villages. This, like the compulsory education law, is a measure in connection with Constitutional Government, and must necessarily precede it. The scheme will be carried out under official control, and to allay all popular prejudice the decree states that similar autonomy existed already as far back as under the Chow and Han dynasties, or 3,000 years B. C.

The Pan-Anglican Congress is sending to China and Japan, for educational purposes, the sum of \$150,000 each. Besides the university in China, a theological college is to be built in Tokio.

The International Meteorological Society at its last meeting resolved to adopt a system of storm-signals similar to that already in use on the China coast, and due to the Zikawei Observatory conducted by Jesuit priests. A commission composed of six members will meet in June next in London, England. The Rev. A. Froc, S.J., Director of the Zikawei Observatory, has been requested to take part in the proceedings. Missionaries are thus in all parts of the globe not only messengers of the Gospel but also the pioneers of civilization and progress.

The International Opium Commission, proposed by the United States and accepted by the other Powers, was inaugurated at Shanghai on February 1st. The Viceroy of Nanking presided at the opening. The aim of the Commission is first, to devise means to restrict the use of the drug; second, to ascertain the best means of suppressing the traffic; third, to offer definite suggestions to China for the gradual suppression of opium cultivation, traffic and use; fourth, to examine what China has done so far in regard to the production, commerce and use of the drug. The result of the meeting is rather doubtful, as financial considerations weigh heavy in the balance and it is suspected that China wants the monopoly for herself.

The *Manchester Guardian* warns the French Government that anarchy works rapidly in France once it is started. It considers the contempt of the French working classes towards the whole parliamentary system as the gravest aspect of the present situation. The laboring population is sick of what it conceives to be the farce of government by deputies, and the fraud and favoritism it believes to be rampant among the delegates of the constituencies. The question of the government's action in the matter of the postal strike has precipitated the coming crisis.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, MAY 1, 1909.

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St. Mary's Vacant Rectorship

OFFICIAL.

April 28, 1909.

TO THE REVEREND CLERGY OF THE ARCHDIOCESE OF
NEW YORK:

The irremovable rectorship of the parish of St. Mary, Grand street, Manhattan, having become vacant on April 19, 1909, by the death of the Rev. Nicholas J. Hughes, a concursus to fill this vacant charge will be held in accordance with the prescriptions of the Council of Trent and the Third Council of Baltimore, on Thursday, May 13, 1909, at 10 A. M., in Cathedral College, 462 Madison avenue, New York City. Those only are eligible who have exercised the sacred ministry in this diocese for ten years, and have passed three years in successful parochial administration. The names of all candidates must be sent to the Chancellor, 23 East Fifty-first street, New York City, on or before Monday, May 10, 1909.

† JOHN,

Archbishop of New York.

P. J. HAYES. Chancellor.

Federal Children's Bureau

The bill to establish a federal children's bureau, introduced during the last Congress and so strongly urged by the delegates to the Conference of Charities which met last January, remained part of the unfinished business at the close of Congress, March 4. Evidently its friends do not mean to allow it to be forgotten. Representative Parsons of New York and Senator Flint of California have re-introduced the bill and mean to push its consideration in the special session if the tariff debate permit.

A prominent social worker thus tersely states the reason for such a bureau: "There is a definite goal towards which all those who stand back of the federal children's bureau are making. They have in mind that the child is a member of a family; the clue they wish to hold to in the labyrinth of effort is ascertained fact; the definite goal is the overcoming of the stubborn, many-sided destroyer of child-life. They claim that the col-

lecting of facts, the holding of them, the disseminating of them, is a national task. The government should hold the clues."

No one will deny that in the task of protecting the child until it reaches the years of discretion, we shall be helpfully aided by the clues offered by a central collaborating bureau such as a federal bureau would be. Through its assistance the truth might become known concerning the condition of helpless and fatherless and illiterate children in our land; crimes against children might be the subject of accurate statistics; child labor might be carefully investigated; information might be afforded regarding juvenile courts and efficient truancy service. Thus fortified to take effective action, thus guarded against unintelligent attacks upon side issues, there may be made a concerted advance on the disintegrating forces which threaten family life.

In all this, however, it will be well for us to hold in mind the point forcibly accentuated in the sessions of the Charities Conference by the Catholic delegates. Whatever is to be done along the line of governmental control or direction should be done with a distinct understanding that the religious training of the child must not be put aside as a secondary matter and that the conditions of his religious life must be respected always.

This point safeguarded, Catholics can and should recognize the beneficial trend of the proposed legislation and aid its enactment in every way.

The English School Question

Sympathizing with Dr. Clifford in his refusal to pay rates for denominational education in England, *The Outlook*, for May, places him among the modern martyrs, and contrasts the sweet reasonable methods of the passive resister with the noisy harangues of the suffragette. On the supposition that Dr. Clifford's scruples are conscientious and not merely political, he is deserving of sympathy, but not at all of imitation. To refuse to pay rates on conscientious grounds is to deadlock administration, and to encourage that attitude is to preach rebellion. To agitate for repeal of a law is one thing, to refuse to obey it quite another. Of the two the noisy suffragette is the more loyal citizen. But the question at issue is not Dr. Clifford's martyrdom, but Dr. Clifford's want of logic. For the past seven years he has been writing and haranguing, at times, very noisily and violently, on the iniquity of using public money to teach denominational religion in the schools in England, and he has just now been reasserting his views in a letter thereon to the English press. He is not in favor of driving religion out of the schools, but he will have none of undenominationalism. "I am as strongly opposed to undenominational teaching as I am to Romanism." "I have not yet met with one who could tell what undenominationalism is, or define the fundamental Christianity 'common' to all the churches. Certainly there is not a common Anglicanism, and each Baptist may de-

termine for himself what is the common faith of the Baptist Church" [Dr. Clifford is himself a Baptist minister]. After such a confession of faith it would be logical to hear him advocate secularism pure and simple, but no, he has a plan for keeping the Bible, not as mere literature, but by using portions of it suited to the capacity of the children, such use to be literary, historical, ethical and spiritual, but never in any way theological or ecclesiastical. Supposing, *per impossibile*, the portions suited to the capacity of the children could be chosen and agreed upon, how is the teacher to draw the line between the ethical and the theological, the spiritual and the ecclesiastical, when not even Dr. Clifford can define fundamental Christianity? And would not Catholics be equally justified in refusing rates for the upkeep of schools where such a travesty of religious teaching was given? Not that Catholics would do so, for they have over and over again declared that they would simply withdraw Catholic schools from all government aid, and maintain them on voluntary subscriptions, thus securing the right to teach the religion they believe in.

In England, Dr. Clifford on the Education question holds much the same position as Mrs. Carrie Nation on Temperance with us: and doubtless when he is ready he too will retire to his farm or house now safely held in his wife's name in order to avoid paying his education taxes, and the gain for Education will be great.

Toleration in Catholic Lorraine

Answer is made in a recent number of *Germania*, the strong Catholic organ of the German Empire, to the outcry that is widely heard of late regarding clerical intolerance in the Catholic "Reichsland," Lorraine. A certain Pfarrer Sell, representative of the Protestant Alliance in Lorraine has been airing fancied grievances suffered from the Catholic majority in that province, and basing upon them a plea for energetic action against the intolerance of the Catholics.

The reply of *Germania* is quite to the point. "Is it 'Intolerance,'" the editor asks, "that has permitted the Protestant Church in Lorraine to draw from the tax revenues of the Reichsland since 1875 no less than 2,869,000 marks in excess of the sum rightly coming to it on a basis of percentage of population, whilst the Catholic Church on a like basis, has received 5,924,000 marks less than its proper share? Is it 'Intolerance' that allows the Protestant clergy on an average double the salary per caput allowed to their confreres of the Catholic clergy? Is it 'Intolerance' that grants to the ministers of the Evangelical churches in Metz a perquisite of 1,200 marks for household expenses, whilst the Catholic priests of the same city receive the sum of 480 marks? Is it 'Intolerance' which permits the standing burden of a collection in all the Catholic churches of Metz every Sunday, the proceeds of which are handed over to the civic charity officials to be used for the bene-

fit of Catholic and Evangelical poor alike, whilst no such collection is asked for in the Evangelical churches?"

A long series of similar "evidences of intolerance" are rehearsed and the final word is added. "Certainly the Protestants in Catholic Lorraine are far better off than are the Catholics in Protestant Saxony or Mecklenburg, in which provinces Catholics are not permitted to erect church edifices at their own expense, whilst their clergy may not celebrate solemn Church functions without permission in each case from the Evangelical ministers." Special little notes of this nature it is well for Catholics to retain in memory. The liberty we enjoy in our own land is not universal, nor is the old cry of "Catholic Intolerance" quite unknown in the world to-day.

An American Church

Several interviews given by Ambassador White in Paris were printed here last week in which he explained why he refused to attend the wedding ceremony of his daughter Muriel and Count Scherr-Thoss at St. Joseph's Church, Avenue Hoche. If he has been reported correctly the burden of his plaint was that being the American ambassador he thought there ought to have been a similar ceremony in "The American," that is the Episcopalian Chapel. For this the ecclesiastical authorities refused consent, so he staid away. It might be asked since when has the Episcopalian become "The American Church?" If any church in Paris may properly be called an American church it is the little edifice in the Avenue Hoche so long and so zealously served by the Passionist Fathers, in which the marriage actually took place. It is not so many years ago since an attempt was made by the anti-clerical government officials to steal this structure by the imposition of a tax that amounted to confiscation. Mrs. John W. Mackey, it will be remembered, generously came to the rescue and bought it with good American money. In its American aspect, therefore, Ambassador White should have been pleased that the ceremony was witnessed there and that we are not, in Paris or elsewhere, limited to any church, in accordance with a fundamental principle of the American Constitution that the State shall make no law regarding the establishment of religion or to restrict the free exercise thereof. Needless to say, the Ambassador's statement that there was precedent for permitting a double, that is, a Protestant as well as a Catholic ceremony in Paris, is without foundation. A special cable advice from our Paris correspondent, obtained from the Archbishop, denies that any such double ceremony had ever been permitted. No ecclesiastical authority is competent to grant such permission. To constitute a precedent it is not enough that some irresponsible curé may have failed to insist on the single ceremony as a condition on which the dispensation for a mixed marriage is granted. Much less is it a precedent, at least for a man of Mr. White's standing to

follow when the prelate granting, or the priest obtaining the dispensation, is deceived by the parties contracting the marriage as happened in a flagrant instance in France a few years ago.

Unitarianism

The claim of some American Unitarians that a recent election has stimulated their growth, and their consequent aggressiveness, make a study of their tenets and history opportune. This is excellently done by Rev. G. S. Hitchcock, in the *Irish Theological Quarterly*. Though the name was adopted in Transylvania in 1600, and Socinians also denied the Divinity of Christ, the first Unitarian place of worship was opened in London, 1774, by Theophilus Lindsey, a seceder from the Anglican Establishment. He and his followers were "worshippers of the Father only." Dr. Martineau, the cleverest exponent of Unitarianism, states their object: "To take the Eternal Son of God from heaven, and isolate the Father as the One Infinite Mind." Worship is ascribed to God alone. Broad churchmen and ministers of various sects often preach Unitarianism under the guise of "primitive Christianity," but Unitarians are more honest: "In the primitive churches there were beliefs in the Messiahship . . . which are no part of our religion." In fact it is difficult to find anything that can be called religion or belief in their professions. It is all negation. They tried for a while to conciliate Protestants by giving a positive form to their negations: "We believe in the Fatherhood of God, the brotherhood of man, the leadership of Jesus, salvation by character, the progress of mankind onward and upward forever." Even here Our Lord's religion had no dogma; it is merely "love to God and man." But soon they boldly denied every dogma specifically, the Trinity, Divinity of Christ, the inspiration of the Bible—at least in the Christian sense. "Incarnation and Revelation are not partial but universal truths"; that is we are all divine and all inspired. In our visions of the better and sorrow for the worse lies "the Common Essence of man and God." Dr. Martineau calls this "the religion of the Spirit," the badge adopted by some of the late Modernists; in both instances it is Pantheism pure and simple however disguised by counterfeit symbols. But the Unitarians have thrown off all disguise. Gannett, a Unitarian light, declares: "The great affirmation of religion is that God and man are in essence one. . . . All this I know, is pantheistic." God is incarnate not only in Garrison and Emerson, but in all of us. If the prophets were inspired, so was Shakespeare and Whitman, and so are you. This was boldly proclaimed in press and pulpit at the recent Unitarian Conference in New Orleans, and all believers in dogma were declared unscientific and superstitious.

"We are Unitarians," writes Dr. Crooker, "because we trace the revelation of truth and the incarnation of divinity through the evolution of humanity. . . .

Every dogma that denies the immanence of God in all souls seems a profanation."

"In 1865 American Unitarians took the lead in a pantheistic direction, showing," says J. F. Smith (*Encyc. Brit.*) "greater sympathy with recent scientific speculation and less fear of pantheistic theories than English Unitarians." But the intellectual Unitarians, English or American, have no such fear now; they are frankly pagan. They declare there is no logical alternative except Catholicism. "If you would trace a divine legacy," says Martineau, "from the age of the Cæsars, would you set out to meet it in the Protestant tracks which soon lose themselves in the forests of Germany or the Alps of Switzerland; or on the great Roman road of history which runs through all the centuries and sets you down in Greece or Asia Minor at the very door of the churches to which the Apostles wrote?"

Though there are only 986 Unitarian Congregations altogether, confined chiefly to the United States, Britain and Hungary, they have a wide and active literary propaganda, and those who are in mental agreement with them far outnumber the formal members and are continually on the increase. Thousands of nominal Protestants are Unitarian at heart. The New Orleans Conference claimed that in the last analysis Unitarianism was true Protestantism. They certainly seem to have exhausted the protest; one cannot see how it could be carried further. Starting out "to isolate God," they have distributed Him through all His creatures till there is no Divine Personality left. They may still speak of "God," "religion," "salvation," in a figurative or special sense, but in any real or Christian sense, Unitarianism to-day has no place for God, religion or salvation. It sees nothing beyond the grave; and all who will not brook the supernatural are steadily moving in the same direction. The battle is between Religion and Paganism, and "the real leaders in the struggle are Unitarianism and the Catholic Church."

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A laudation of I. M. Synge is going around the secular press and there is an intimation that we are to have more of it. He belonged to a small set of literary "log-rollers" who posed as the only true artists in Ireland, and professing to represent the spiritual element of the Irish character of which they were ignorant, have imported Ibsen and Hegel to help them out. Mr. Synge became notorious for writing a play that was hissed off the Irish stage and broke up the National Theatre in Dublin. The hero of the play is an Irish peasant who murdered his father; the people are represented as lauding the act, protecting the murderer and making merry over the corpse. The play lacks literary merit, being a medley of incongruities dressed out in Ibsenized brogue. Now that the author is no more, the matter might be allowed to rest, had not the ill-advised propaganda of his friends tended to provoke a repetition of the scenes which the play originally excited.

LITERATURE

Along the Rivas of France and Italy, written and illustrated by GORDON HOME (London: I. M. Dent & Co.; New York, The Macmillan Co. 1908.)

This is a charming book. As the author travels along the Rivas of France and Italy, he shows he is an accurate, painstaking observer, an earnest student and investigator who knows how to turn the material of his researches into a very readable book. The work is beautifully illustrated from drawings by the author himself, and an accurate and very detailed map of the whole Riviera is appended. Though not a Catholic, the author deals in reverential manner with churches, sanctuaries, Madonnas, etc., in that land, once deeply Catholic. He seems to have a little grudge against the authority of the Pope, and twice lets it appear incidentally. Thus on page 134, he talks of "Papal chagrin at the progress of peaceful Italy." We do not know what special opportunities he may have had of observing such chagrin, but if over-taxation and an increasing emigration are signs of the 'progress of peaceful Italy,' we may pardon the Pope's chagrin. Again on page 175 and 176 he tells us how the splendid buildings that were once a Dominican Convent have been turned into military barracks, and then, playfully, asks, "What does the Vatican think?" If he really wants to know we can assure him that the Vatican prays for its persecutors, and forgives them, "for they know not what they do." On the other hand it is a pleasure to notice the author's touching tribute to Pius VII on page 228.

Records of the American Catholic Historical Society of Philadelphia. Vol. XIX, December, 1908, No. 4.

The Philadelphia Catholic Historical Society continues its good work of publishing letters found in diocesan archives. In this issue there are two instalments of important letters addressed to Bishop Carroll during the trying period which followed the American Revolution when the Church in the newly organized States was doing her utmost to meet the difficulties of a situation without a parallel in ecclesiastical history. The suppression of the Society of Jesus throughout the world had imperiled the brightest prospects of the missionaries of the Order who were laboring zealously in Pennsylvania and Maryland. Troubles were brewing in Philadelphia and pioneer priests were struggling with the immigrants in Kentucky. The letters of Father Farmer and of Father David,

afterwards Bishop of Bardstown, Ky., and especially those of Father Badin throw an interesting light on a dark period. Father Devitt's biographical notes in the text are illuminating and add zest to the reading. The information to be gleaned from these letters may not substantially increase our knowledge of the Church given us by Shea and others, but there can be no questioning the usefulness of having in print the correspondence of those pioneers, the story of whose lives is the story of the infancy of the Catholic Church in the United States.

Child of Destiny. WILLIAM J. FISCHER, M.D. Toronto: William Briggs. Price \$1.25.

A clean-cut, sane and healthy piece of fiction. Dr. Fischer, whose genius is many-sided—he is a poet, physician, novelist, short story writer and an excellent biographer—seems at his best in fiction, and the book now before us will give him an assured standing among the rapidly increasing literary coterie of the land of the maple leaf.

It has been stated by one of the large Canadian daily papers that the doctor writes with fervid haste, rushing from one production to another. We happen to know with regard to "Child of Destiny," that precisely the opposite is the case. This volume was written four years ago, then carefully re-written, and published serially. It was then carefully revised by the author before it was given to the printer. All this does not indicate undue haste.

The plot is studied and intricate enough to hold the reader, whose pleasure is enhanced, in many instances, by quite artistic delineations of character. There is enough tragedy to thrill, and the note of mild comedy is not wanting. The chief merit of the book lies in the wholesomeness of it all, such as makes for the cultivation of higher and better taste among those who read fiction only.

It would not be fair to the reader to give an outline of the story. We hope Dr. Fischer's pen will not lie idle. There is large room for just such novels as his. It is well produced, and one of the three fine illustrations is by Count Cattipani.

La concezione del Purgatorio Dantesco. Giovanni Busnelli, S.J. Rome: -906.

The arrangement which Dante gives to his Purgatory is not that which is commonly attributed to it by ascetic writers. He places it side by side with Earthly Paradise, which he supposes to exist in some island in the midst of a vast encompassing sea. As he was a theologian, he knew that while faith teaches nothing definite about arrangements in purgatory, we are, however, to believe

that souls expiate past transgressions by suffering there and also that there exists a purgatorial fire. Dante was careful to maintain this in his Purgatory. He was not the first to make purgatory and paradise contiguous: before him there had been "The Vision of the Monk Albericus," the ancient MS. poem "Christ's Vengeance," the legend of "St. Patrick's Well," "Daedalus' Vision," "Seth's Journey to the Earthly Paradise," and other small medieval productions. It was not, however, from such scanty materials that Dante drew his sublime conception.

The Bible, of which he was a great student, as commented on by the Fathers and Christian Scholars, was his inspiration. Among the commentators of Holy Scripture there are two from whom he may be said to have derived his whole conception of purgatory. They are the Abbot Rupertus, so famous in the Middle Ages, as to give rise to the proverb, *experto crede Roberto*, and Cardinal Hugh of San Caro, a contemporary of St. Thomas Aquinas, and, like him, a Dominican. The general plan and main outline is chiefly from Rupertus. But the topography of Purgatory is wholly the poet's invention. Again the conception of Purgatory, as drawn from these sources and supplemented by his own fertile genius, serves as a symbol to convey a theology which is at once dogmatic, moral and ascetical. Even in this the poet borrows from these two great commentators of Scripture, and in them finds many of his types. Once we succeed in mastering the poet's conception of Purgatory the allegory is easily seized and, as Dante himself says, we see that the veil that shrouds the truth is thin. Our author in his little brochure shows this admirably. Father Busnelli is a great authority on Dante. As soon as his work on the first part of the "Divina Commedia" appeared, it gave him a very conspicuous place among Dante's best interpreters. The present work, which is a study in historical criticism, conducted on improved modern methods, gives us a new key to the interpretation of Dante's Purgatory. As a writer in the *Civiltà Cattolica*, Father Busnelli is well known, and the editor of AMERICA is to be congratulated on having him as a collaborator.

Helen Ayr; A Story of the Square Deal. FRANCIS SIDNEY HAYWARD, A.M., LL.B. New York: The Cochrane Publishing Co.

This "story of the square deal," as the author calls it in the sub-title, depicts, at times in the phraseology of high-wrought fiction and romance, conditions and phases of modern society very well known to the average reader

in these days of huge monopolies and trusts. "Helen Ayr" is an allegory; the conception of the work is original, the execution, on the whole, successful, and the purpose generous and manly.

The heroine is held in duress by a set of ruthless, hard-hearted barons, de Vectur, d'Olei, d'Aurum, de Pruna, de Caro, de Fer and others, till the Chief Herald of Templand—read President of the United States—throws the balance of power in her favor and she is rescued by the two champions, Mons Altus and Paganus—the plain people of the town and country. Helen is, of course, Columbia, and Mr. Hayward did not need to supply a key to the "robber barons."

There is a sincere ring of indignation and scorn against the misuse of power, and the oppression of the masses. If the picture of the barons is melodramatic, here and there, the author has at least given earnest thought to the economic questions of the day; he views the sombre side, yet with the buoyancy of youth hopes for better things. There is a trifle of the amateur's touch about the writing, a little bookish dilettanteism that spoils the effect, and some padding; but in spite of these defects, Mr. Hayward has literary talent, has faith in God, and in justice and goodness. Let him step into the arena next time with visor up, leave pretty sword-play aside and strike home.

J. C. R.

A discovery that will be welcomed by all who wish to learn typewriting and which, it is claimed, makes the learning of all typewriting easy, and eliminates drudgery and strain on the nerves is called "The Diagram System of Learning Typewriting." No one hitherto dreamed of learning typewriting without the aid of a typewriter and from a book. This book proves that there is a twofold training in learning typewriting: one of which belongs to the mind and the other to the fingers. By far the hardest part of learning and gaining speed on the typewriter is the training of the mind, and this the "Diagram System" claims to do without the machine. When the mind is trained the fingers follow with ease and pleasure. This book enables the student to study speed and accuracy at home without a machine. It has been introduced in many schools and the pupils of those schools are said to excel in accuracy and speed pupils taught by other methods. It is published by the Diagram Publishers, Chicago, Ill.

Among the recent publications of the Professors of the Catholic University of Washington, we may mention "The Making and Unmaking of a Dullard," by Dr. Thomas E. Shields; "La vie de Saint

Patrice," a Breton mystery play in three acts, edited and translated into modern French by Dr. Joseph Runn, and an adaptation of the Gospels for Sunday School use entitled the "Divine Story," by Rev. Cornelius T. Holland, of Providence, R. I., a licentiate of the University.

Mgr. Touchet proves convincingly in *Le Correspondant* that the supposed abjuration of Blessed Jeanne d'Arc was no abjuration whatsoever. It consisted of six lines about the length of an Our Father, and was afterwards destroyed. The written records prove (1), that this writing was reduced to French; (2) that it commenced by the words, "I, Jeanne"; (3) that she agreed to submit herself to the conscience of her judges; (4) that she promised not to carry arms or wear man's dress; (5) that she submitted to the decision, judgment and orders of the Church. In return, she was to be allowed to hear Mass, receive Holy Communion and be transferred to a church prison where women alone would attend her. These promises she made willingly, for they contained no denial of her Voices or her mission. The fact that Cauchon substituted another document containing such denial, the only thing he desired, would alone prove that it was absent in the first. Moreover, Jeanne had a horror of being burned, and that was the only alternative. She preferred "seven times death by the axe and rest in consecrated ground." She said, indeed, she had rather sign than be burned and this feeling seemed afterwards a sin to her tender conscience, but she also said thrice to Cauchon, when he declared that her submission to "the Church" was equivalent to abjuration: "I have not understood my submission in the sense you have given it." Mgr. Touchet's article is the last word on the subject. We commend its perusal to certain writers who accepted the "recantation" story too easily.

The second edition of Karl Domanig's trilogy, "The Tyrolese War of Liberation," presents a much improved text and the make-up is a credit to the publisher. It is adorned with pictures of the three heroes of liberty, Speckbacher, Straub and Andreas Hofer. The book is a most beautiful and appropriate gift which the Muse of poetry places upon the altar of the Tyrolese Fatherland as a memorial of 1909, the year of its glory and disaster. The poet has successfully represented the great characteristics of the Tyrolese race in the personalities of the heroes. The indignation one generally feels at the sight of outraged right and justice forms, as it were, the background, and brings out in

bold relief the ideals which lay deep in the nation's mind and called for action. The characters of the foreign conquerors either form a powerful contrast or intensify the light which is shed upon the heroes. To gain a true insight into the soul of that liberty-loving people and the cause and nature of their achievement one must read Domanig's book.

Several interesting papers on Joan of Arc have appeared during the past few months in the newspapers and magazines of the country. A notable one was written for the Sunday edition of the *Brooklyn Eagle*. Another, which shows scholarship and research forms a prominent feature of the Sunday's *Springfield Republican*. It gives the story of the process of Joan's beatification, discusses the merits of the several tribunals before which the Cause of the Maid was tried, and does all this with so much fairness and accuracy that the reader is filled with amazement to find an article that would grace the pages of any standard Catholic periodical side by side with the frivolous outpourings about the paint and powder people of the stage.

The December number of *Stranik*, a religious magazine of St. Petersburg, contains an article called "The Struggle Against Immorality," the opening paragraphs of which fit equally well the conditions of Western Europe and America.

"The nineteenth century," it says, "was the century of steam and electricity, but the twentieth century bids fair to be the century of pornography, as a German novelist remarks, and it must be confessed that this sad prophecy has much likelihood of being fulfilled. It is a pity that in the whole civilized world the lowest instincts of mankind show themselves with unprecedented strength and audacity. The rebellion against morality advances everywhere with terrifying strides. The aspirations of the soul, literature, art, whatsoever serves ideal ends, are now turned into the service of these instincts. In literature pornographic productions are spread in greater quantities than the editions of other works. Magazines often create their subscribers by pornographic romances and scandalous engravings. Newspapers are filled with abominable advertisements, while every scandal in the law courts is rehearsed to its utmost limits. After literature comes art. Here again the pornographic dogs enjoy their choicest morsels in the theatre. Cinematographs lend the theatres active support. Pictures and statues of seductive import are placed in the show windows of stores, often amid holy pictures,

and serve as an allurement to the purchaser. Pornographic revelations of the latest scandals are scattered everywhere in millions of copies. Hundreds of business firms flourish, thanks to the manufacture and trade in such wares. Of course this sort of immorality always existed, but never has it attained such proportions and systematic organization in Christian society, and never has it flourished with such insolent frankness."

REVIEWS AND MAGAZINES.

The plague of divorce, which "to our shame and cost is most virulent and widespread in the United States" is the topic of Cardinal Gibbons' paper in the *May Century*. It is a brief study of the newest phase of this all-important topic of the social life about us, "the alarming diagnosis whereby we are told that divorce is a necessity—nay, is not an un-mixed evil."

Needless to say the Cardinal touches the sore spot which makes the present-day civilization in the States as full almost of venomous contagion to the moral life of the nation as ever was that of Pagan Rome. And Rome's story of divorce was a startlingly wicked one. But he touches it with the kindly tenderness of the surgeon who seeks to remove the evil that would destroy. As a Catholic Churchman he gives the reason of the faith that is in him and holds the indissolubility of the marriage tie to be an absolute bar to divorce with right to marry during the life of the divorced party.

The Cardinal, however, writes for those who are not of his own faith as well, and upon these he urges as the one cure of the cancerous growth of the divorce evil among us an increase of the faith, and fear of God, and religion that held sway in the days when divorce was almost unknown among men.

"Uniform legislative restriction," he says, "severity on the part of the judges, social ostracism, each might help, and, I believe, would help a little; but unless people restrain themselves, because of the all-seeing eye of God, or, better still, because of their hope of reward from Him, we shall never obtain a generally successful cure for the divorce evil."

The "New Basis of Work for the Blind" is an intensely interesting paper in this number of the *Century*. It sketches the new movement in charity work of our day, especially in its attitude towards the blind. Blindness is a pitiable misfortune, but the enthusiasm with which those thus afflicted are responding to the promise held out in the

new methods of their training, and the joy and courage with which, when trained, they turn to assume new responsibilities must be realized before one can fancy the full horror of the old-time incubus laid upon them "who walked in the dark."

The writer reviews two phases of the work done in the modern methods. First there is the training of those born blind. And the school at Overbrook, Pennsylvania, has been selected as typical of this phase, because, as the author tells us, "with its perfect equipment and ideal management it represents the greatest achievement thus far in fitting the blind school child to overcome his handicap and to take his position as a useful citizen in the world."

But since it is true that three-quarters of the entire number of blind persons lose their sight after the school age, the in a way greater problem of what to do to aid this number faces modern society. The author discusses the splendid work of the New York Association for the Blind as a striking manner of efficient solution.

This sketch, illustrates how, when proper direction is taken for this class, singularly remarkable and happy results follow in lifting its members out of the plane of permanent poverty and dependence upon private charity into a condition of moral seriousness, self-respect and vital hope which belong to real and possible efficiency. The author has given us a readable paper full of human interest.

Harper's Monthly Magazine for May offers its readers its wonted full measure of poesy, fact and fiction. Carefully "layered in" the measure one comes upon the Monthly's usual popular science paper, May's offering being a rather technical and intricate article—though the author may not have intended it to be such—"On the Chemical Interpretation of Life." In the stimulating effects of the new science of radio-activity, of which Professor Duncan, the author, speaks, he has probably seen clear his title to push aside as worthless the analysis of the old philosopher, and instead of the ancient query, what is it in things evidently living that constitutes life, he asks where is life.

To answer his question the Professor proceeds to chemically dissolve the living thing to discover where there is in it anything which is esoteric to matter, anything that may prove the presence of an unknowable and vital force other than chemistry.

Dressing out the details of his reply in the new terms of progressive modern

chemistry, Mr. Duncan makes answer to his question in the old-fashioned manner of the materialists. Forgetting, or voluntarily overlooking, the truism of the old philosophy that matter as such, forceless and inert as it is, does not and cannot exist, he forgets, too, that the specifically different principles of activity in the original causes, chemical and physical energy, play about the living and non-living being alike, and naturally there will be something suggesting likeness or similarity in the effects they produce in the one and the other. But no mere chance likeness of effect in petty detail will permit us to see in these forces a sufficient reason to hold the fullness of vital activity to be only a further evolution of chemical or physical energy over that exhibited in non-living bodies. There are functions of the living organism—those of self-nutrition, self-augmentation and self-production—in which chemical activity does its part, but directed and used by a higher principle, in the absence of which chemical force will never achieve a like effect in matter. This force the old philosophy terms the vital principle or form. Professor Duncan finds no trace of it in the process of laboratory analysis. Happily there are many still among us who do not require the evidence of laboratory processes to recognize the reasonableness of the demand for adequate principles to explain evident facts. And surely there is reasonableness in the insistence upon a vital force dominating and directing and using chemical activities in the development of the living body, since where no such force exists no mere chemical activity can produce the functions we accept as essentially vital.

The Irish Theological Quarterly for April (Dublin: M. H. Gill & Son) is well up to its exceptionally high standard. There are two useful articles on certain practical aspects of commutative justice. Fr. Slater, S.J., treats of the just price in general; Dr. Barry deals with the mutual obligations of contractors and public institutions. We have seldom seen so clear and convincing a presentation as Dr. McRory's "Theories of Our Lord's Resurrection." It is certainly a paper that should be issued in pamphlet form and should be widely distributed. Dr. Esposito, an Italian, and Canon Gougau, a Frenchman, are engaged in friendly rivalry as to which can produce the largest number of Irish Medieval Latin writers. The list seems inexhaustible. The literary criticisms form, perhaps, the most valuable department of the *Quarterly*. Father Hitchcock's "Unitarianism" is noticed elsewhere.

EDUCATION

At the invitation of Louvain University, the Liberal University of Ghent has unanimously decided to be represented at the celebrations in May. Liege, likewise Liberal, has followed suit after a debate of some days. This action of the Liberals has been appreciated by the Catholic Press, and contrasts favorably with that of the University of Paris, and of the Belgian Royal Academy of Sciences, which refused to attend the celebrations. Final arrangements have been made, by several literary societies of Belgium, for a grand literary festival to be held in conjunction with the jubilee. Its aim is to honor Belgian Catholic writers and especially those of the movement of 1880. Emile Verhaeren, one of these, will give readings from his poems, in illustration of a lecture, which will be one of the features.

The first of the festivities in connection with the twenty-fifth anniversary of the coming of the Catholic party into power (in 1848), took place at Ghent on April 18. A week later at Marche, on April 24-25, a grand meeting of the Federation of Catholic Societies, was held at which the chief figure was M. Beernaert, the veteran Catholic statesman. It was at Marche, just twenty-five years ago, he made the famous speech which is regarded as creating the campaign that ended with victory for the Catholic party. It might be well to recall here that on March 12, the Pope, addressing the Belgian pilgrims, remarked that if the party have done so much and so well, they owe it in great measure to the university and the influence it has had for three-fourths of a century on the activity and thought of the country. Indeed were it not for the university the destiny of Belgium might have been quite other than it has been.

An occurrence of the highest importance for the future of Catholic education in Belgium is the constitution of a general committee to superintend Catholic primary schools there. Hitherto primary schools have not received at the hands of Catholics all the attention they deserve. Lately, however, under the active and intelligent lead of Cardinal Mercier, Archbishop of Mechlin, a strong movement has been set on foot for the union of all the Catholic forces. Last month a meeting was held at Mechlin, presided over by Mgr. Mercier, of representative ecclesiastics and laymen, of the seven dioceses of Belgium. The scheme proposed by his eminence for the foundation of a "Ligue scolaire catholique" was enthusiastically approved and the following measures

adopted: There is to be a Central Committee, presided over by M. F. Belpaire (Antwerp), composed of ecclesiastical delegates of the bishops and of one or two laymen appointed by the bishops in each diocese, who will meet at least once a month at Mechlin.

The sevenfold aim of the "Ligue scolaire catholique" is clearly defined: (1) as much as possible to provide accommodations for all the Catholic children in a Catholic school; (2) The legal section will make it its object to control the observance of the existing school legislation, to examine if any changes might be desirable, to give legal advice for the foundation of schools; (3) Technical section: construction and furnishing of schools; museum for teachers. (4) Pedagogical Section: scientific progress of free schools, training colleges. (5) Financial section: collecting and administering of the common funds. (6) Teachers' section: higher salaries for masters; pensions. (7) Section of the Press: Defence of Catholic interests in newspapers and reviews. (8) Section for post-graduates. Finally a section of ladies will take in hand all that concerns charitable help to poor children; clothing, meals, Christmas trees, etc., and also catechism. The foundation of this new league has been enthusiastically welcomed by all Catholics throughout the country and it may be expected to become a powerful army for the coming struggle. Canon Temmerman (Heverle) and Messrs. V. Brifant (Brussels), G. della Faille de Leveghem (Antwerp) and P. Verhaegen (Ghent) have been appointed secretaries. Under the Central Committee, each diocese will have its Provincial Committee, which must include at least five laymen. Each parish is to make an inquiry on the present state of education within its limits.

The *Electrical World*, of April 15, feels moved to protest against "the already too low existing standards" of education in this country. The occasion that gives rise to this protest is a bill "now under discussion in the ancient Commonwealth of Massachusetts which, if carried through, will do more to demoralize genuine education than anything yet seriously proposed. In brief the plan is as follows: Any town or city which is willing to lend space in its school buildings is to have established in it, through the medium of tutors and peripatetic professors borrowed from other institutions, a full-fledged 'college' with the power of granting degrees of learning. It is figured that by this device the goods can be delivered at the cost of about \$134 for the four years' course. By this means, too, the students have

the opportunity of living at home and of securing work, if necessary, while pursuing their studies, and the 'aristocratic ideals' of the ordinary college designed for the 'privileged few' would be eliminated. It is only fair to state that the remarkable institutions with its so-called 'distribution centers' is to have a genuine endowment, and has the support of a certain number of 'educators,' mostly of the kind rampant in the public schools."

Three hundred women school teachers making a pilgrimage from Vienna to Rome were received in audience by Pope Pius on April 12 and enjoyed the privilege of listening to his fatherly commendation of their efforts in the religious training of those in their care. "Your visit," the Holy Father said to them, "is at once a consolation to me and a proof of the religious zeal with which you fulfill the all-important duty of your vocation. That vocation is truly an apostolic one. You can, in a certain measure, make of your children what you will. When you train them to piety, and to generous practice of their religion and to obedience, you have the assurance that your little ones, now innocent and good, will later come to be excellent Christian women and mothers. I thank you from my heart for the good results you are achieving and will continue to achieve."

ART

Early in August at statue to Father Marquette, S.J., the pioneer and explorer of the Upper Lake region, will be placed on Macinac Island, Mich., by the heirs of the late Hon. Peter White. Marquette, Mich. The fund for this memorial was started thirty years ago, but up to last year only \$2,600 had been subscribed. Then Mr. White said he would pay whatever more was necessary for a bronze figure and granite pedestal. He died suddenly before the plan could be carried out, but his heirs will see that all its details are perfected and the dedication take place as he wished.

A point on the banks of the Potomac River, in the newly improved park at Washington, has been selected for the site of the statue of John Paul Jones, for which Congress has appropriated \$50,000. Charles H. Niehaus has been awarded the contract for designing and erecting the statue. No action seems to have been taken by the Government commissioners as yet in regard to the objection made by the representatives of the Irish-American societies to the nude figures and other inappropriate details of the design made by Andrew O'Connor for the memorial to Commodore John Barry.

SCIENCE

Our sun is known to be surrounded, first by the four so-called terrestrial planets, Mercury, Venus, Earth and Mars; next by a ring of many hundreds of smaller bodies, asteroids or planetoids, and lastly by the four major planets, Jupiter, Saturn, Uranus and Neptune, not to mention the innumerable comets and meteors that meander through the planetary orbits in every conceivable direction. As the outermost planet, Neptune, whose distance from the sun is thirty times the earth's distance, and whose year is 164 times as long as ours, was discovered in 1846 by the perturbations it produced upon its nearest neighbor, Uranus, it has been the ambition of the astronomers ever since to discover a planet beyond Neptune, by the perturbations that Neptune itself experiences. As these Neptunian perturbations are, however, very small and may probably be fully accounted for by the attractions of known bodies, no such new planet has ever been found.

Professor Forbes, of England, has lately attacked the problem from another point of view. It is a well-known fact to those who compute the orbits of comets, that these bodies may have their orbits considerably and even essentially modified when they pass close to the larger planets. Comets that used to roam in hyperbolic orbits, coming from one part of space and receding to another, with a velocity that the sun itself could not control, were forced to move in elliptical orbits by the attraction of a large planet, and from transient visitors were made permanent members of our solar system; that is, as astronomers express themselves, they were captured by a planet. Successive approaches of the comet to the planet imposed further modifications upon its orbit, until at last this orbit became a very elongated ellipse whose major axis, or in this case the farthest excursion of the comet away from the sun, became very nearly equal to the planet's distance from this luminary, and its time of revolution equal to about half that of the planet. Some planets are credited with quite a number of such comets, which are then said to belong to the family of that planet. Thus, for example, Halley's comet, which is expected to return and to become visible in a few months, belongs to the family of Neptune, its period, ranging on account of perturbations from seventy-four to seventy-eight years, being about half of the 164 years that it takes Neptune to move about the sun.

In carefully examining the list of cometary orbits Professor Forbes found six of them which have such tolerably equal major axis that they seem to him to constitute a family and to point to the

existence of a large planet about 100 times as far from the sun as we are, its time of revolution being about 1,000 years. He has even ventured to compute its approximate orbit, and maintains that its inclinations to the ecliptic is fifty-three degrees, the maximum inclination of our existing large planet being known to be only seven degrees.

Professor Forbes's theory has been adversely criticized by competent authorities, and his planet has not yet been found. If it does exist, it must be excessively faint and its motion so slow that in a whole year of our reckoning it would appear to move over a space only about two-thirds the diameter of the moon. It is therefore practically a fixed star, and its discovery will necessitate the laborious comparisons of photographic plates. If it is found near the stars and proves to be at the distance indicated by Professor Forbes, his name will take rank with those of Leverrier and Adams, the discoverers of Neptune. If not, his able and ingenious theory will be relegated to the scrap heap of beautiful but unconfirmed hypotheses. At all events the prize is a glorious one, and well worth the labor.

A short notice in the January *Observatory* states that, according to the *Harvard College Circular*, No. 144, Professor W. H. Pickering places another hypothetical planet beyond Neptune, and that this planet is entirely different from Prof. Forbes'. A search is being made for it photographically with the 24-inch Bruce telescope at the Harvard station at Araquipa, Peru, South America, as well as with the 12-inch doublet at Cambridge, Mass. The method used by Prof. Pickering in locating the new planet is not given in the *Observatory*.

WILLIAM F. RIGGE, S.J.

Creighton University Observatory, Omaha, Nebr., April 22, 1909.

In Berlin, on April 22, the Bundesrath voted to accept the new patent-right agreement entered into between Germany and the United States. According to this agreement a patent-right may be granted on condition that the article patented be manufactured in the land granting the patent. After the manner of a "favored nation clause," however, there is added the permission to the authorities of both lands to grant the patent when the article it covers is manufactured in the other country and imported for sale. The agreement had already been approved in the United States Senate.

Reports to hand mark the colossal nature of the work undertaken by the United States in its building of the Panama Canal. During January the sum expended on the work amounted to \$3,-

250,000. Up to February 1 of this year brings the total of the moneys paid out in the Panama Zone since the United States officials took over the work to the vast sum of \$93,915,000, expended under the principal heads of governmental expense, sanitation and payment for actual labor in the digging of the canal.

SOCIOLOGY

Several very interesting topics were considered at the recent annual meeting of the American Academy of Political and Social Science, held in Philadelphia. At the session devoted to the discussion of the obstacles to race progress in the United States, the Very Rev. Dr. Thomas J. Shahan, rector of the Catholic University, presided, and in his opening address placed the alcohol habit in the front place in the list of obstacles. Another was the incessant toil of the husband, wife and other members of the household, while the disregard of the family ties was held up as a very dangerous factor in the destruction of the influence of the fireside.

"With the lane of alcoholism is the awful drug habit and their terrible current of crime, insanity and disease and all their progeny," he said, "but not only do we find these evils in the homes of the poor, but in high society, and the leering face of barbarism peers at us in the very midst of the achievements of this age." Dr. Shahan was of a very optimistic disposition, despite the dangers and perils he so vividly depicted, and said that while greed was at the bottom of all the social trouble of the world, Americans were an unselfish people, and he felt certain that they would settle these problems in a novel way, and in settling them for the United States would settle them for the whole world; for he believed that the Almighty designed the Western Hemisphere as His great workshop for the solution of those things which vex the race. When that time comes, he said he felt assured, the individual and the family would again be entities in the great social fabric.

Employment of very young boys as messengers by the great telegraph companies and the custom of sending them with messages into all sorts of evil places was declared by Mrs. Florence Kelly as infamous and a crime against the home and society.

Mrs. Kelly is secretary of the National Consumers' League, of New York City, and her indictment of the telegraph companies was framed in an address in a discussion of "The Fatal Invasion of Family Life and Industry."

"I speak from exact information when I say that these boys are sent into disreputable houses late at night," continued Mrs. Kelly, and so great are the temptations that it is a marvel if any boy remains

honest three months after he enters the service of any of these companies. Late at night they go about the city when they should be under their home roof. All sorts of temptations to lure them into the vilest of sins beset them."

Mrs. Joseph J. O'Donoghue presiding, the seventh annual conference of the Association of Catholic Charities met at the Catholic Club on April 27. Reports read on Day Nurseries, Hospital Visiting, Girls' Clubs, Settlements and kindred work all indicated substantial progress in these directions of philanthropic effort. In all the reports there was a plea for more workers in the cause and more earnest interest in what is being done by these organizations. The necessity of more sympathetic co-operation on the part of the Catholic laity to counteract the aggressive non-Catholic and proselyting influences at work in Protestant or so-called non-sectarian settlements and nurseries among the Catholic population was emphasized. The Rev. Dr. White, director of the Brooklyn charities, in a brief address said that Catholic women, especially those coming from our convent schools and colleges, should now take an intelligent interest in these sociological problems so as to get at the causes of economic ills and be able to offer arguments for their relief that would be based on facts and not on sentimental beliefs. He held that one of the chief things to be aimed at was the encouragement of perseverance among the members of the various charitable organizations to make their work effective. Right Rev. Mgr. Lavelle, V.G., who represented Archbishop Farley, unavoidably absent, urged the care of the great foreign element that has come from Southern and Eastern Europe. The needs of the large district in the lower east side of New York was specially brought to the attention of the meeting. Henry W. De Forest and Right Rev. Mgr. D. J. McMahon also spoke.

The principal issue occupying the religious stage in Belgium is the crusade against race suicide, and especially against the preaching thereof. The impulse was given by the Lenten pastoral of Cardinal Mercier on the "duties of married life." Though to a lesser degree than in France, the evil of depopulation is working in Belgium also. True the population is increasing in absolute numbers (1899, 6,744,535; 1909, about 7,500,000), but it must not be forgotten that there have been many immigrants and besides a diminution of mortality due to superior life-saving devices in medicine and surgery. Then, too, the birth-rate has decreased, even

with the increase in the number of inhabitants. A glance at the statistics proves this, viz.; 1901, 200,077 births; 1903, 192,301; 1905, 187,435; 1908, 184,400.

That is, in 1881 Belgium had a birth rate of 31 per 1,000, while to-day it is but 25 per 1,000. The cardinal, therefore, was well warranted in sounding a cry of alarm. His eminence says, though a Walloon himself, that the evil is more widespread in the Walloon part of the country than in the Flemish. This is no doubt due to the fact that pamphlets, etc., coming from France and advocating the Neo-Malthusian doctrine, find ready circulation where French is read, and none where it is not.

His eminence insists on the sacredness of the marriage-tie, and the responsibility before God of those who regard it merely as a means to satisfy their instincts and passions; the two arguments that with many children they are poor, and cannot give them a good education or leave a substantial heritage, he triumphantly refutes. The duties of conscience are above worldly considerations, and besides, it is the large families who are the best. As P. Leroy-Beaulieu has said: "On the social ladder those who are descending are shod in patent leather, and those who are climbing, in sabots." His eminence ends with the words of the Gospel: "Seek first the Kingdom of God and His justice, and all these things shall be added to you."

The pastoral has given rise to much activity; printed instructions are being sent to all the priests, and lectures are being given or to be given, on the subject, one of them being by Father Vermeersch, in Easter Week.

The editor of *Survey*, as the organ of the Charity Organization of the City of New York is to be named in future, in an interesting leader on the perversion of social institutions, presents some prudent guiding principles well worthy of study in our day when social work has become the fad of many.

"Prisons should not make criminals," he says; "the police system should not create hostility towards the representatives of law and order; charity should not make paupers; industry should not make workers unemployable; the school should not make its pupils inefficient; churches should not create an indifference to religion; missions organized to aid the starving should not make bread lines; recreation should not devitalize; politics should not undermine good citizenship; retail trade should not result in the exploitation of consumers; child saving agencies should not exhibit an excessive mortality; state labor departments should not neglect to make an intelligible report in regard to the factory

conditions subject to their supervision; a federal investigation of the labor of women and children should not be unable to make reports of progress from time to time, like the bulletins of the Census Bureau, and thus be compelled to present its results in bulk long afterwards, when the facts upon which it reports are no longer of interest or of value."

In no line of civic activity is there greater need of "reasonable service" than in that looking to the betterment of social conditions among us.

PERSONAL

The Right Rev. Joseph G. Anderson, V.G., pastor of St. Paul's Church, Dorchester, has been appointed auxiliary to the Archbishop of Boston. The new bishop was born in Boston, Sept. 30, 1865, made his classical studies in Boston College and his theological course in Brighton Seminary, where he was ordained priest in May, 1892. He has been Supervisor of the Catholic Charities of Boston for some time, and has done much progressive work in his supervision of the philanthropic efforts of the diocese. Boston now has two auxiliary bishops.

The new Belgian Vicar Apostolic of Higher Congo, Mgr. Huis was born at Bruges on July 9, 1871; he became a Doctor of Divinity in Rome in 1875, and was ordained at the end of the same year. Two years later he left for the African mission of the White Fathers, where he resided till 1907; he was then sent back to Belgium to recover his health. He was consecrated at Antwerp during Easter week and embarked for his diocese on April 23 with M. Kenkin, minister of the Congo Colony.

The board of directors of the Maryland School for the Blind have elected Mr. Michael Jenkins, of Baltimore, president to succeed the late John T. Morris. Mr. Jenkins has been a director of the School for the Blind since 1885, and has always taken an active interest in the work. He is also treasurer of the Catholic University of America.

Mrs. Frances Tiernan, the Laetare medalist of this year, is a native of Salisbury, North Carolina, not New Carolina, as "The Catholic Who's Who" for 1909, with the Englishman's nice regard for American places and American matters generally, naively declares. Her parents were Col. Charles Frederic Fisher and Elizabeth Ruth Caldwell. She is a convert to the Faith, having been received into the Church in 1870. Since that time her pen has been very active as is attested by her long list of works of fiction, her translations and her numerous and exquisite contributions to *The Ave Maria* and *Catholic World*.

ECCLESIASTICAL NEWS

—The usual annual meeting of the Archbishops of the United States was held at the Catholic University on Thursday, April 22. There were present Cardinal Gibbons, and the Most Reverend Archbishops John M. Farley, of New York; Patrick William Riordan, of San Francisco; Patrick John Ryan, of Philadelphia. John Ireland, of St. Paul; John Joseph Glennon, of St. Louis, and Henry Moeller, of Cincinnati.

—One of the principal questions discussed in this annual conference was that of the suppression of the female-slave traffic, and it was resolved to urge the clergy throughout the land to lend every possible assistance to the civil authorities to make effective the energetic action these latter have undertaken to put an end to the shameful business. Other topics considered were the recent legislation regarding matrimony and the advisability of the lengthening of the course of theological study for candidates for the priesthood. Cardinal Gibbons, as usual, presided at the conference.

—The Executive Board of the Bureau of Catholic Indian Missions met at the Catholic University on April 23. His Eminence, Cardinal Gibbons, presided. There were also present Archbishops Ryan and Farley. Reverend William H. Ketcham, Director of the Bureau, was present and presented his annual report for 1908, just published.

—The Commission for the Catholic Missions Among the Colored People met at the Catholic University on Saturday, April 24. There were present the chairman, His Eminence Cardinal Gibbons, Archbishop Farley, Bishops Byrne of Nashville, Keiley of Savannah, Allen of Mobile, and the Reverend John E. Burke of Saint Benedict's Church, New York.

—Rev. Nicholas A. Weber, S.M., S.T.L., a young professor at the Marist College, near the Catholic University, Washington, passed his examination for the doctorate in theology on Thursday, April 29. Father Weber offered to the faculty of theology a printed dissertation of about two hundred and fifty pages, entitled a "History of Simony in the Early Church from the beginning to the death of Charlemagne." Besides an examination on this subject he also defended seventy-five theses from all departments of Catholic theology.

Satisfactory progress is reported in the plans of the Knights of Columbus to create in the Catholic University an Endowment fund of five hundred thousand dollars. With this generous sum it is intended to create fifty scholarships of ten thousand dollars each. The Ancient

Order of Hibernians are also active in the establishment of a large number of scholarships at the University for the studying of the Gaelic language and literature, and the Catholic Knights of America contemplate the endowment of a chair.

The spring meeting of the board of trustees took place at the Catholic University April 23. There were present the Chancellor, Cardinal Gibbons, and Archbishops Riordan, Ireland, Farley, Glennon, Moeller and Ryan, also Bishops Maes, Harkins and Foley. Monsignor Lavelle, Messrs. Michael Jenkins of Baltimore, Richard C. Kerens, of St. Louis, Walter George Smith, of Philadelphia, Charles J. Bonaparte, of Baltimore, and the Very Reverend Pro-Rector, Dr. Thomas J. Shahan. Among the most important decisions of the Board was the transfer of the general library of the University from its present quarters under the house chapel of Divinity Hall to the western half of the first floor of McMahon Hall. The University Library numbers at present some 60,000 volumes. By this change of quarters space will be found for more than 130,000 volumes, besides much better ventilation and light, as the former quarters were becoming overcrowded.

—A notable gathering of college presidents, educators and distinguished visitors, assisted on April 22, at the house of higher studies for the Jesuit Order at Woodstock, Md., at what is known as a "Public Act," when the treatises "De Verbo Incarnato" and "De Beata Virgine Maria" were defended by Father Herbert J. Parker, S.J., of Philadelphia. The subject matter was divided into fifty comprehensive theses, and each objector was allowed free scope for about half an hour. Among those taking part in the discussion were The Very Rev. M. A. Waldron, O.P., professor of moral theology and history in the Dominican House of Studies, Washington; the Rev. A. Viehan, S.S., professor of dogmatic theology, St. Mary's Seminary, Baltimore; the Rev. George Sauvage, C.S.C., professor of dogma and canon law, Holy Cross College, Washington, and the Rev. D. Giacobbi, S.J., associate editor of AMERICA.

The fifty theses covering the field of philosophy were entrusted to Mr. John P. Meagher, S.J., of Washington, and the objections were made by the Rev. E. A. Pace, Ph.D., S.T.D., the Catholic University of America; the Rev. F. X. McSweeney, S.T.D., professor of moral theology and history, Mount St. Mary's Seminary, Emmitsburg, Md.; the Rev. F. P. Siegfried, professor of physiology, St. Charles Borromeo Seminary, Overbrook, Philadelphia; the Rev. T. J. Gasson, S.J., rector of Boston

College. The ability and skill of the learned doctors who took part in the disputations and the earnestness with which they went to work are a testimony to the proficiency of the defenders, who held their ground and did not falter. AMERICA rejoices in the success of Father Parker and Mr. Meagher, and congratulates them.

—A special despatch from Ottawa to *L'Action Sociale*, of Quebec city, announces that the date of the opening of the Plenary Council has been fixed for September 17. How many days it will last is not yet known. The work yet to be done is considerable, and is now in the hands of seven committees, which will report to a general meeting for discussion by that meeting. Latin, French and English will be the languages used at the Council. Each Archbishop will be accompanied by two theologians; each bishop will have one only.

—A numerous body of German Catholics from different sections of the country sailed on the König Albert on Saturday last, on a pilgrimage to Rome. Local arrangements had been made by the Rev. Urban C. Nageleisen, Director of the Leo House, in New York. The pilgrims hope to reach Rome on May 10, on which day they will be received in audience by the Holy Father. After a stay of some days in the Eternal City they will visit noted shrines in Italy, Germany, Switzerland and Belgium. This is the second pilgrimage of German Catholics—the first, made up of a distinguished band of priests and laymen, visited Rome on the occasion of the Holy Father's golden jubilee of the priesthood.

—The bishops of Hungary met in the palace, in Buda-Pest, of Cardinal Vaszary, the Primate, on March 15. They were officially informed that on account of very difficult conditions in Hungary the provisions of the decree "Ne Temere" have been modified so as to conform to the regulations obtaining in the German Empire. This was done in answer to a petition addressed to the Holy See immediately upon the publication of the "Ne Temere." At the same time the mixed marriages concluded after the publication of the latter decree were declared valid. The same favor was extended to the *partes annexae* of the Kingdom of Hungary, i. e., Croatia and Slavonia.

—To discuss the best ways and means for the further organization and development of the mission movement in the United States, the fourth conference of missionaries will meet in the Apostolic Mission House, Washington, on June 9, and remain in session for several days. The Rev. A. P. Doyle, C.S.P., rector of the Apostolic Mission House, in his call for the meeting says that His Eminence,

Cardinal Gibbons has been invited to preside and that he expects a number of the hierarchy and representatives of the religious orders to attend the sessions. The graduation exercises of the Catholic University will be held on the same day.

The Commissions representing the States of Vermont and New York in the arrangements of the tercentennial anniversary of the discovery of Lake Champlain, have decided upon the dates. The celebrations Sunday, July 4th, will consist of religious services in New York, Vermont and Quebec. Monday the exercises will be at Crown Point; Tuesday, at Ticonderoga; Wednesday, at Plattsburgh, which will be the scene of the closing celebrations in New York State. Burlington, Vt., will have its observances on Thursday, and Isle La Motte, on Friday.

—As there are many pressing matters for consideration, the Bishops of England decided to hold the usual Low Week Conference at the usual time. On Wednesday, April 21, the feast of St. Anselm, Archbishop of Canterbury, and the eighth centenary of his death, there was solemn High Mass at the Cathedral of Westminster, sung by the Archbishop in the presence of many of the bishops. The sermon was preached by Mgr. Moyes, one of the leading authorities on English Church History. He dealt with the strange delusion by which some of the Anglican bishops are led to persuade themselves that the Protestant prelate, Dr. Davidson, of Canterbury, is the legitimate successor of St. Anselm. In vindication of this "continuity" craze some of the Anglican extremists are preparing a celebration of the centenary in their own peculiar way. The great international Catholic celebration takes place in St. Anselm's native valley of Aosta, Italy, in September.

—On May 2 Archbishop Farley will consecrate the Church of Immaculate Conception, at Irvington-on-Hudson. Its pastor, the Rev. T. J. Earley, is to be congratulated on the generosity of a parishioner (*si sic omnes!*) who, by freeing the church from debt, renders the ceremony possible. God's houses are only too often weighted down by debt in this rich land, and consequently the consecration ceremony, with its beautiful liturgical symbolism is of rare occurrence.

—The latest statistics of the Belgian Catholic missions in the Congo which are given in the March number of *Le Mouvement des Missions Catholiques au Congo* furnish interesting information upon the object of M. Vandervelde's late attack in *Le Peuple*. The missionary field in the Congo entrusted to the Belgian

Sacred Heart, White Fathers and Fathers of Scheut; three apostolic prefectures in charge of the Premonstratensians, Jesuits and Scheutists; and three missions administered by the Trappists, Redemptorists and the Fathers of the Holy Ghost. The oldest mission is that of the White Fathers, founded in 1878, the most recent, that of the Fathers of the Holy Ghost, founded in 1907. In all there are 191 priests, 77 brothers and 125 sisters in charge of 54 chief stations and some 672 sub-stations. There are 37,475 Christians and about 86,650 catechumens and 173 schools, orphanages, hospitals, etc.. The baptisms for 1907 and 1908 numbered 16,442 and the marriages 1,594. In the schools, orphanages, etc., there are 9,280 children. Among the missionaries the Scheutists are the most numerous, being 70 in all; among the sisters there are 37 of St. Francis Missionaries of Mary, and 32 of the Sisters of Charity, of Ghent. The numbers of deaths among the missionaries, men and women, during 1907 and 1908 was 21.

—Servia, the little country which has been attracting so much attention of late, is the only land in which there is no Catholic organization at all, neither diocese nor vicariate apostolic nor prefecture. It is not even a regular missionary district. There are Catholic Serbs in Dalmatia who are cared for by Catholic Servian priests. In Montenegro also the Catholics enjoy a certain amount of freedom in consequence of a concordat concluded with Prince Nicolas. The Catholics who are now in Servia are immigrants, mostly Poles and Albanians. They number about ten thousand in all, among a population of two and a half million Serbs. The Servian government levies a tax for the maintenance of Divine worship, a certain percentage of which is shared by the Mohammedans, the Jews, and the Protestant ministers, but the Catholic priests receive nothing. The tax paid by Catholics goes into the pockets of the "Orthodox" popes. There were, sometime ago, three parishes, the two oldest being Belgrad and Kragujevac. After the Russo-Turkish war an immigrant priest, Willibald Tschok, started a new one in Nish, the city often mentioned as the future capital of the country, where there are about one thousand Catholics. But these parishes suffered constantly from the hostilities of the Servian government. Father Tschok died in 1903, and has had no successor. The city is visited once a year by a priest. There are two Catholic schools in the country, at Belgrade and Nish.

. . . AMERICA is destined to lead the Catholic press of the world and prove a veritable thirteen-inch gun of Truth.

THOMAS P. COWHEY.

OBITUARY

Charles Warren Stoddard, litterateur and educator, died at Monterey, Cal., on April 24, in his sixty-fifth year. He belonged to that group of writers, distinctively American and Californian, which includes Joaquin Miller, Gertrude Atherton and Bret Harte. Born in Rochester, N. Y., he received his early education at the schools in Western New York and at the University of California, to which State he accompanied his family while he was yet a lad. Ill health preventing his graduation, a spirit of unrest and the longing for travel, so characteristic of his later career, took possession of him. Before he was seventeen he had twice made the journey to California, once by the Nicaragua route and a second time by way of Panama, and on a return trip he rounded Cape Horn as a companion to an invalid brother. In 1864 he went to the Hawaiian Islands; again in 1868; in 1870 to Tahiti, and then and there began to write of his wanderings. As Marion Crawford's sojourn in the East gave us "Mr. Isaacs" with its Oriental setting, so Stoddard's voyages over the Pacific supplied the artist with the ready material for the sketches of people and places in the South Sea, which Dean Howells describes as "the lightest, sweetest, wildest, freshest things that were ever written about the life of that summer ocean." The isles of the Pacific cast their spell upon him, transforming him into a dreamer and a wanderer on the face of the earth. In 1873 he went to Europe as special correspondent of the *San Francisco Chronicle*, and for five years drifted, he says, "at my own sweet will over Europe, Asia and Africa. In 1878 I was again in California, and for three years lived chiefly on reminiscences. Then weary of commonplaces I resolved to banish myself to Hawaii, and there end my days in some island of Tranquil Delights." Three years later his dream was o'er and he awakened to find himself, in 1885, Professor of English Literature in the University of Notre Dame, Indiana.

A visit to Alaska in 1886 was followed two years later by one to Rome, at which time the poet-professor was offered the chair of English Literature at the Catholic University of America, which he accepted and held for several years.

For Catholics the story of his conversion, as told anonymously in "How a Troubled Heart was Set at Rest," will remain a spontaneous unveiling of the purity of his soul and the basic sanity of his bright mind, while his life of St. Anthony, entitled "The Wonder-worker of Padua," shows how childlike was his

piety. These professedly Catholic books also help us to realize the unobtrusive undercurrent of Catholic thought which runs through his contributions to poetic and lighter literature.

Mr. Stoddard has secured a niche apart in American letters. Of some of his writings it may be said, to quote Mr. Howells again, that "there are few such delicious bits of literature in the language—they always seemed to me of the very make of the tropic spray which 'knows not if it be sea or sun.'" That Mr. Stoddard's work was appreciated outside his native land is attested by a writer in the *Revue des Deux Mondes*, who styles him "the American Pierre Loti," and Kipling wrote to him:

I plowed the land with horses,
But my heart was ill at ease;
For the old seafaring men
Come to me now and then
With the sagas of the seas.

Bliss Carmen's tribute is as graceful as it is poetic:

"Give me your last aloha,
When I go out of sight,
Over the dark rim of the sea
Into the polar night;
And all the north-land give you
Skald for the voyage begun,
When your bright summer sail goes
down
Into the zones of Sun." E. S.

The Rev. Nicholas J. Hughes who had been pastor of St. Mary's Church, this city, since 1881, died at the rectory, after a brief illness, on April 18, aged 61 years. He was born in the parish. Ordained in 1871, almost his whole sacerdotal service was given there. He freed the property from debt and renovated and embellished the old structure which has much historic interest in relation to the early days of the Church in New York. The parish is one in which the remarkable social changes of recent years are most manifest. Once one of the strongest Irish-American sections, the great congregations that filled the church of old have vanished and the whole neighborhood is now almost entirely peopled by Jews. Thanks to the prudent foresight of Father Hughes, the temporalities of the parish were placed on so substantial a footing that the foundation could be continued as formerly.

Peter Fenelon Collier, publisher, died suddenly of apoplexy in this city on April 23. Mr. Collier was born in the County Carlow, Ireland, Dec. 12, 1849, and came to this country in early manhood. He attended, for a time, St.

Mary's Seminary, Cincinnati, but finding that the priesthood was not his calling abandoned his course there and came to New York, where he entered the book selling business. He was a pioneer in the installment subscription scheme and laid the foundation of his large fortune by an edition he printed of the sermons of Father Burke, O.P., in the early seventies. Later his firm of P. F. Collier & Son and the successful promoting of *Collier's Weekly* added to his trade repute and material wealth.

Henry Dollard Macdona, a well-known and successful lawyer, died at his residence, Scarsdale, N. Y., on April 25. Mr. Macdona was born in this city in 1854, and graduated in 1876 from Manhattan College. He first turned his attention to newspaper work, and, as a member of the staff of the *New York Herald*, represented that paper in Mexico, in the expedition to the Arctic to search for the Jeanette survivors, in England and in France. He then studied law and after being admitted to the Bar served in the District Attorney's office. Afterwards he became one of the counsel for the traction and gas capitalists connected with the local system of public utilities. He was intimately associated with Januarius Aloysius McGahan, "the Liberator of Bulgaria," in his early newspaper work.

MUSIC

The fifth annual performance of the Catholic Oratorio Society took place on Sunday evening, April 25, in Carnegie Hall, when Theodore Dubois' dramatical oratorio, "Paradise Lost," was sung by the society itself, assisted by an orchestra from the Philharmonic Society. His Grace, Archbishop Farley, was present with a large audience. Mr. Emil Reyl conducted. Madame Selma Kronold, who had been assiduously training her choir for several months, has every reason to be proud of her success. Her solos as *Eve* were sung with admirable finish and effectiveness. The other soloists were Mr. Albert Farrington, barytone, who sang the part of Satan; Mr. George Carré and Mr. George Gillet, tenors; Mr. Francis Motley and Mr. David Sheehan, basses.

Mr. Theodore Dubois, who for years was head of the Paris Conservatoire, divides his oratorio into four parts: The Revolt; Hell, Paradise; The Temptation, and The Judgment. The third part is the longest, lasting forty minutes out of the one hundred and ten, which the entire performance takes, and it is the most exciting. From the opening chorus of spirits in this part, "Fair the Dawn Appears," to the closing aria of triumph by *Satan*, the attention of the audience is captured by the ever-changing melody.

ECONOMICS

At next year's great exhibition in Brussels, the nations to be officially represented are France, Germany, England, Italy and the Netherlands. Others will be represented by large exhibits. The floor space of the exposition will be nearly two million square feet, as compared to just half that amount at the Liège Exposition in 1905. Of this space the greater part is taken up by those nations participating for the first time in Belgium; thus, Germany will have 330,000 square feet, England, 220,000 square feet, and Italy, 180,000 square feet. No mention is made of the United States, which it is known will be represented by large private exhibits. The site of the exhibition is a fine one just on the outskirts of Brussels at Ixelles; to complete the leveling off, more than a million cubic yards of earth were filled in. They are now working at the great aviation park and field for sports. Present indications show that all will be ready in ample time for the opening.

To place the finance of the Empire on an entirely secure basis there is being planned by German law-makers, the introduction of an income tax instead of the originally intended inheritance tax. Mention is made, too, of a combination of both schemes with a tax on the working capital of business ventures and corporations. The mere mention of the possibility of the big increase in taxation is causing worry to the interests concerned.

Though Porto Rico has doubled its imports and exports, its coffee industries have fared badly since the American occupation, which cost it its favorable rates with Spain and France, where the rich Porto Rican berry is much admired, whereas it has not yet found favor in the United States. The Porto Rican executive is now petitioning Congress for special tariff adjustments that will create new markets for its coffee and re-open the old ones. The Cuban legislature has also a deputation in Washington, which is apparently more concerned with political than economical advantages. The legislature has refused to vote supplies unless the upper House grant all their demands, among others the election of judges and the establishment of an agricultural bank. As experiments in this direction resulted in "graft," and election meant the dictation of a local editor, the government withheld approval. This editor is now in Washington airing his grievances, among which his country's commercial needs are not numbered.

LETTERS TO THE EDITOR.

The summary of the report of the School Board of the Archdiocese of New York published in the first number of AMERICA, presents facts that are well worthy of consideration. The figures of \$11,000,000, invested in school property, and an annual expenditure of \$744,000 to support 65,000 scholars, are indeed remarkable evidences of the progress of Catholic education in the Archdiocese. However, it is not the amount of money raised for this purpose that causes exultation in a Catholic heart, but the knowledge that the bulk of this sum is cheerfully given by people who are struggling to earn a livelihood, and thus to contribute they must practice self-denial.

By all rules of equity and fairness, Catholic schools should be entitled to a proper proportion of the public school fund. The injustice of present methods brings into stronger light the fervency of Catholic Faith, and at the same time is an incentive to raise the people to a higher and holier plane of life, through the merits of their devotion in the cause of Christian education. If Catholics were not required to exercise self-denial to support schools, they would not take the same deep interest in their welfare, for we love an object for which we make a sacrifice. The support of schools also calls upon pastors to make extra exertions to raise the necessary funds, thus bringing them into closer touch with their parishioners, and fostering warmer attachments between priest and people for their mutual benefit.

WILLIAM P. O'CONNOR.

What is Said of America

... Its appearance is quite tasteful and, in general, it makes a classical impression. ... Everything so far has made the impression of a high and scholarly tone combined with interesting matter.

CHAS. G. HERBERMANN, LL.D.

Editor-in-chief the Catholic Encyclopedia.

... It will be a great means of preserving the jewels of our holy Faith among the faithful.

REV. MICHAEL NICHOLLS.

Nevada, Iowa.

... Very much pleased with the first issue, and I wish you all success.

REV. THOMAS B. HEALY.

Lakewood, N. J.

... I hail AMERICA with delight.

CAMILLUS P. MAES,

Bishop of Covington.

... You have set yourself a very high standard to live up to in the first number.

JOSEPH H. ROCKWELL, S.J.

... AMERICA is bound to accomplish wonders in raising the tone of Catholic citizenship.

EUGENE A. PHILBIN.

New York.

... I am confident that you will give us a much-needed weekly paper that will be a power for good by its ability, strength and scope.

REV. M. A. TAYLOR.

New York.

... AMERICA is just what the Catholic Church should have to keep abreast of the world.

I. T. DURWARD.

Baraboo, Wis.

... The high character of the *Messenger* is ample guarantee of the value of the new undertaking.

CHAS. C. CONROY.

Los Angeles, Cal.

... AMERICA ought to be appreciated by every intelligent Catholic in America, if not in all English-speaking lands.

S. E. RYAN.

Harrisville, R. I.

... The new review should take its place in the forefront of journalism in this country.

T. A. RIORDAN.

Flagstaff, Arizona.

... Best wishes in your laudable enterprise.

L. P. CAILLOUET.

Thibodaux, La.

... AMERICA is just the thing we Catholic laymen need most to-day. I must call the attention of my friends to the publication.

H. V. McLAUGHLIN, M.D.

Brookline, Mass.

... If AMERICA proves half so good as *The Messenger*, it will certainly be great.

REV. E. T. SCHOFFIELD.

N. Chelmsford, Mass.

... I am much pleased with AMERICA and hope it will meet the success it deserves.

W. A. WALSH.

Public Library, Lawrence, Mass.

... Heartiest congratulations on the first issue of AMERICA. It is just what I have long wished to see.

WILFRID A. HENNESSY.

Editor of *The Beacon*.

New York.

... AMERICA, received, has made an excellent impression. It is clearly on the right lines, and fulfils the promise of not entering on a field occupied by other Catholic journals.

JOHN E. FRIEDEN, S.J.

St. Louis.

... AMERICA was a welcome sight, the fulfilment of eager hopes. Synopsis, chronicle, etc., the quality of the matter especially, all were subjects of favorable comment.

JOSEPH F. HANSELMAN, S.J.

... I have read every word of AMERICA with great interest and pleasure.

JOHN CORRETT, S.J.

New York.

... I know it will fill a want long felt by Catholics who desire accurate information as to general news affecting their interests.

WM. P. O'CONNOR.

New York.

... Very heartily do I rejoice in the Jesuit Fathers' new undertaking. Little can I do, but that little shall be done to further what I feel will be a powerful stay and a zealous teacher of holy Faith.

RIGHT REV. MGR. T. J. CAPEL.

Arno, Cal.

... Contents, form and type are all fine. I feel sure that it will be a success.

REV. DR. E. A. PACE.

Catholic University, Washington.

... May God bless it and spare you to see it established even a greater power than you anticipate. My experience with the *Monitor* of this Diocese, which I edited, convinces me still further that to reach our great mass of working people we need a paper that is not in the field. I know you will make AMERICA fill its mission.

S. H. HORGAN.

Glen Ridge, N. J.

... I wish the new venture success from the start. There is a long-felt want for such a publication, and I hope that this want will no longer exist—that it will be to the Catholic press, the Pope, whose opinions will be accepted as final in all matters coming within its scope. That it will not be the mouthpiece of any combination seeking private ends or to boom this or that person to the injury of others, to defend the right, and right the wrongs, as far as it can (in a word to be thoroughly Catholic). Wishing a bright and prosperous future to AMERICA.

JOSEPH MAHER.

St. Charles, Mo.